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AIMS AND POLICY

I. *Aims:* The aims of this quarterly shall be to provide a forum (1) for the discussion of Christian faith and life on the basis of the Lutheran confession, (2) for the application of the principles of the Lutheran Church to the changing problems of religion and society, (3) for the fostering of world Lutheranism, and (4) for the promotion of understanding between Lutherans and other Christians.

II. *Policy:* The editors will welcome contributions that are likely to be helpful in the furtherance of the aims set forth above. It will be required of such contributions that they be frank and fair in their discussion of moot questions; that they be free from controversial animus; and that their contents be of real scholarly and practical value to the readers. Difference of opinion between contributors, or between a contributor and the editors, does not of itself exclude articles from publication since the editors do not hold themselves responsible for the opinions of contributors.

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The Lutheran World Federation

WHEN the Lutheran World Federation meets for its second quinquennial convention at Hannover, Germany, in July, 1952, Sylvester Clarence Michelfelder will not be present. For death came suddenly to him on September 30, 1951, as he was in America busily engaged in carrying forward the program of Lutheran World Action.

For some time the QUARTERLY had been in correspondence with Dr. Michelfelder in arranging for this issue, of February, 1952. He was grateful and happy that this was to be a Federation Number, preparing its readers for the Hannover meeting. Only a few Americans, comparatively, can attend the sessions in Germany. But all American Lutherans should know what are to be the topics of discussions and the materials which are being prepared. This number of the QUARTERLY has been devoted to the purpose of bringing this information to its readers.

To a considerable extent this aim has been realized. The Hannover Assembly will be divided into six sections. Each section will consider its topic under the general theme, "The Living Word in a Responsible Church." The six sections will be designated thus: 1—Theology, 2—World Missions, 3—Inner Missions (Welfare), 4—Evangelism and Stewardship, 5—Students and Youth, 6—Women of the Church. Commissions of the Federation have been at work for several years preparing for these sectional groups. When the Assembly convenes there will be reports ready which will form the basis for discussion and resolutions on these topics. It has been possible, because of Dr. Michelfelder's cooperation, for the QUARTERLY to secure materials from most of the Commissions, and to present this number as an introduction to Hannover.

Only the first report, that on Theology, is approximately final. From the first it had been agreed that the Commission on Theology should formulate a statement which might express the faith of the Lutheran Church in terms of the eternal Gospel but related to the

needs of the contemporary world. Each of the other Commissions should base its thinking on the theological report in order not only to insure unity of treatment on the part of many different groups but as a profession of the faith of the Church that all the proclamation and all the work of the Church are anchored in a unity of faith. For this reason the theological statement becomes a Lutheran document of paramount significance in the history both of the Lutheran Church and of the ecumenical endeavor of our time.

The material from the other Commissions included in the following pages has been drawn from papers or statements formulated in various stages of the respective Commission's activity. We are thus given an insight into the nature and scope of the thinking of the Lutheran Church throughout the world on these particular points. Five sections are given space in the following pages. Besides the section reports, there will be reports directly from some Commissions (altogether the Federation has fifteen Commissions) to the Hannover Assembly through the Executive Committee of the Federation. The work of one of these Commissions is represented in this issue.

The February, 1952, number of the QUARTERLY is gratefully dedicated to the memory of S. C. Michelfelder, first Executive Secretary of the Lutheran World Federation and consecrated guide to the Lutheran Churches of the world in their common endeavors between the Lund and the Hannover assemblies.—C. B.

The Living Word and the Responsibility of the Church

(Section One of Assembly)

THE unique testimony of the Reformation was in its proclamation that sinners are justified by grace alone. Therein the Church of the Reformation heard that Word which God Himself had spoken in Jesus Christ as the only means of saving a lost world. By this same Word, moreover, the Church lives in any age. With this Word even the Church of today brings new life to a world that is lost.

The Word of God which gives life to the world is the Creator's own living Word. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him, and without him was not anything made that hath been made. In him was life; and the life was the light of men" (John 1:1-4).

When the world in its self-sufficiency and self-sovereignty turned away from this living Word of God, the Creator, it fell prey to the power of sin and death. But in the midst of this fallen world the creative Word appeared anew in Jesus Christ, as a man among men. "And the Word became flesh, and dwelt among us (and we beheld its glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14). From His mouth comes now the Word which gives life and resurrection to sinners doomed to death. "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5:25).

That in Jesus Christ alone the world has found salvation from the power of sin and death and thereby a new life of righteousness before God—that is the meaning of the Reformation's testimony concerning justification by faith alone. Justification means that

God in Jesus Christ graciously forgives the sinner whom He had sentenced to death. Faith means trust in and submission to this forgiving Word of God in Jesus Christ.

Only this same message the Church of Jesus Christ has to bring to the world today. It is quite possible that the words and concepts in which the message was expressed in the age of the Reformation may have lost their meaning for the world in the year 1952. Modern man hardly knows such terms as righteousness, sin, faith, good works, guilt, or forgiveness. The Bible, where all these words are found, has come to be an unknown book. But all this does not alter the fact that the world of today still is a lost world. To this world of today the Church must proclaim the message that Jesus Christ alone can save it out of its own characteristic need. Also in this respect the Word is a living Word, for not only *did* it exist once upon a time, but it *is* the salvation of the world, and therefore must be so proclaimed to the world of today that our generation may hear it and find comfort in it.

To see that this is done is the Church's responsibility.

The Church is "responsible" when it "responds" to the living Word by confessing its faith. The living Word of God is a call. When the Church hears this call and responds to it, then it is "responsible" in a real sense of this word. It responds by confession of faith—an "Amen" of praise and adoration to the gift of God in His living Word, but likewise a witness, in word and deed, to this gift of God addressed to the world. Yet this Church which publicly praises God and testifies to Him to the world is itself in this world and bears the guilt and misery of the world as its own guilt and misery. Thus the Church is responsible: to *God,* whose call it must answer for the kind of response it makes in confessing and witnessing, and *in the world* with which it is inextricably bound together and to which it owes its testimony. The Church is confronted with this responsibility because it lives by the living Word. Together to perceive and to acknowledge this our responsibility is the goal of all our deliberations.

I. THE LIVING WORD

A. The Incarnation of the Word (*theologia incarnationis*)

The living Word is Jesus Christ, the Son of God, who became man. In Him the almighty Word of the Creator appeared among us in the form of a man in order that we might obtain eternal life in Him. He Himself is life: "For as the Father hath life in himself, even so gave he to the Son also to have life in himself" (John 5:26). And He gives life to men: "For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will" (John 5:21).

Since He, who Himself, is the way, the truth, and the life, is the content of every testimony concerning Him, therefore the Word which testifies of Him is a living Word. Because it is His Word, therefore it has life and gives life. Such is the Word of Holy Scripture. As the Word of God it is alive and calls on every man it meets to come to Christ so that he may obtain life in Him. "But these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (John 20:31). Such also is the Word of the preacher who proclaims the message of the Bible to men, and the Word of the sacraments when they are properly administered as instituted by Christ Jesus. Being the Word of Jesus Christ the Word in sermon and sacrament has life and gives life. For it calls men to Him who creates life. It is His Word and therefore it lives. To those, however, who refuse to come to Him in response to the Word and who turn from Him in belief, the Word will bring death instead of life. "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (John 5:39-40).

It is the Holy Spirit who in the Word of God bears witness of Jesus Christ, the incarnate Son of God. "The Spirit of truth which proceedeth from the Father, he shall bear witness of me," says Jesus Christ (John 15:26). The statement that Holy Scripture is inspired of God (II Timothy 3:16) means that as a whole it bears witness of a mystery which man's eye cannot perceive and man's

mind cannot comprehend, namely the mystery of the incarnation of the Son of God, a mystery which God Himself alone can disclose through the witness of His Holy Spirit. "We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory; which none of the rulers of this world hath known; for had they known it, they would not have crucified the Lord of glory; but as it is written, 'Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him.' But unto us God revealed them through the Spirit" (I Corinthians 2:7-10).

In proclaiming the message of the Bible as the Word of life, the Church worships this mystery of the incarnation.

The incarnation is first of all the mystery of the revelation of God. In this poor and despised figure, flesh and blood like ourselves, bearing our guilt and our punishment himself, the God of grace manifests Himself to us. It is an ineffable mystery that the omnipotent God should be revealed in this impotent man, and the eternally righteous One in this chastised one. The Church bears witness of this mystery by confessing that Jesus Christ is "true God and true man," "one divine-human person in two natures, inseparable and inconfused." These words are not intended to explain the mystery of the person of Jesus Christ. On the contrary, they merely serve to point out the incomprehensibility of the mystery. Here the only language that is appropriate is that of praise and adoration:

> He whom the world could not enclose
> Doth in Mary's lap repose;
> He is become an infant small,
> Who by His might upholdeth all.
> Hallelujah! (Luther)

The mystery of the revelation of God means a joyful deliverance of the world from every form of idolatry. In the man Jesus Christ God has revealed His faithfulness and His love. The man Jesus Christ is "the image of the invisible God" (Colossians 1:15). In Him alone do we know God, our Creator and our Lord. Thus all

the other images of God which men have made for themselves are unmasked as idols.

Our own age has experienced the tyranny of idols. Political, biological, or pedagogical mythologies have made men their slaves and cloaking their ideologies with divine authority have forced men to sacrifice their all. But the revelation of God in the man Jesus Christ has demonstrated once for all the vanity of every such idol. Men no longer have to serve such ideological powers; they have been set free for the true service of God in the name of Jesus Christ. "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage" (Galatians 5:1)!

The incarnation involves, secondly, the mystery of the revelation of man. Man's sinful revolt against God has obscured the true meaning of humanity. The truth of man is always betrayed by sinful man. But in the Son of God made flesh, in Jesus Christ, true man has been revealed. The Son of God, Himself the image of the invisible God, is true man as created by God "in his own image" (Genesis 1:27) and "renewed after the image of him that created him" (Colossians 3:10). In Him we see our own genuine humanity, which our sin had betrayed, again raised to honor.

Man's true dignity has hardly ever been so utterly scorned as in our own day. In the idolization of some men and the despising of others the weak man is helplessly trodden under foot and robbed of his most elemental rights. But in Jesus Christ, the Son of God made flesh, the nobility of man created in God's image has been re-established.

Third, in worshipping the mystery of the incarnation the Church both unites and distinguishes between the Gospel and the Law. The unity of divine majesty and human lowliness in the person of Jesus Christ implies the unity of God. The God whose Word, in the form of Law, condemns the sinner to death and holds him in death's bondage, is God whose Word, in the form of Gospel, brings to the sinner righteousness and life in Jesus Christ, the incarnate Son of God and man's Brother, in order to deliver him forever from death's dominion. As the unity of God and man in Jesus Christ, so also the unity of Gospel and Law is both inseparable and

inconfused. In both cases the unity is a mystery to be accepted in faith, not an obvious truth to be perceived.

The ministry of the Law and the ministry of the Gospel must not be confused. The Law governs every phase of the earthly existence both of Christians and non-Christians, and in his conscience convicts man of sin, and condemns the sinner. These functions are a divine ministry. The Gospel rules in the sphere of man's relationship to God, delivering the sinner from the condemnation of the Law and giving him life eternal with God. It is a divine ministry.

The ministry of Law and of Gospel belong together. For the Law does not merely serve to establish order in our earthly life, but it would also penetrate into the conscience of man in order to condemn him and to separate him from the grace of God. Luther called this the proper ministry of the Law, its spiritual function, preparing man for the Gospel's word of forgiveness. For only a convicted person can be forgiven. According to this spiritual function the Law is "our schoolmaster (or tutor) to bring us to Christ" and thus serves the Gospel. By the same token, the Gospel—although it is "the end of the Law unto righteousness" (Romans 10:4)—does not suspend the function of the Law in its proper sphere. Man is not exempted from the discipline of the Law in earthly life nor withdrawn from the accusation of the Law; he is never removed from the rule of the Law. But when the Gospel acquits man in Jesus Christ from the accusation of the Law, it gives him precisely in his daily life, in his earthly vocation, within the ordinances of the Law, the possibility of serving God with a good conscience, while he gratefully trusts in the forgiveness of his sins, and of freely serving his neighbor as the Law requires of him and of his life. Thus the Law which accuses and the Gospel which forgives meet in man's conscience, in man's relationship to God, and also in his earthly life, in the relationship of man to man. Law and Gospel are inconfused and inseparable.

The one Church of Jesus Christ at the present time appears in the form of denominations which strive among themselves and condemn one another; and even within the same denomination we often find irreconcilable parties and groups. Our contemporary

world views these divisions of the Church with an ever increasing contempt for the Church and the Gospel, while congregations are threatened with constant temptation to unfaithfulness in their confession. Where is the line of demarcation between divisions which must be drawn for the sake of truth, and the constantly increasing isolation of parties and sects from each other which results from carnal conceit and impenitent vanity? This line of demarcation depends on the proper distinction between and union of the Law and the Gospel.

It is possible so to confuse Gospel and Law that the Gospel is treated legalistically. The Gospel then becomes a "new" Law ruling the world, so that allegedly Christian solutions are offered as the cure of all secular problems, and within the group itself the actions and thoughts of the brethren, yes the brethren themselves, are judged and condemned without mercy or faith, in the name of the Gospel.

But it is also possible so to separate the Gospel and the Law that the Law, without the Gospel, is reduced to a set of moral or political propositions and the Gospel, without the Law, becomes a purely private and inoffensive matter. In either case the result is lawlessness, for neither moralism nor the piety of bourgeois individualism which follow from this separation of Law and Gospel has grasped the true Law of God. This lawlessness leads to the dissolution of the basic order of human existence as is everywhere evident in the contemporary world.

Both in churchly legalism and in civil lawlessness the Bible and its inspired witness to the mystery of the incarnation of the Son of God are subjected to the arbitrary power of man. It is only when this mystery is worshipped and in consequence Gospel and Law are properly united and distinguished, that there exists the possibility of combining obedience and liberty, steadfastness in the confession of the one faith and indefatigableness in the forbearing and forgiving of the many brethren. Only thus can the division of the Church be healed.

When the Church worships the mystery of the incarnation of the Son of God it is released from the service of idols and can

freely praise God and freely serve the neighbor, and in this service of God and neighbor it finds its true unity. It is the Church's responsibility gratefully to testify, in word and in deed, of its liberty and its unity.

B. The Cross (*theologia crucis*)

The mystery of the incarnation of the Son of God, of God's self-surrender and self-humiliation in His work of salvation, reaches its climax in the death of Jesus on the Cross. "He humbled himself becoming obedient unto death, yea, the death of the cross" (Philippians 2:8).

The creative Word of God, which in Jesus Christ became flesh and dwelt among us as a man, takes up the battle against the powers of destruction, against sin and death, and wins the victory over them. This victorious struggle is fought only with the weapons of divine love. The powers of destruction rule over man because man loved only himself—this constitutes the enigma of original sin (German: *Erb-suende*)—and turned his back upon God, his Creator, and man, his fellow-creature. Life is God's gift of life in creation. True life exists only where the creature responds to the love of God with the love of fellow-creature.

The power which death possesses by virtue of sin can be overcome only when sin is deprived of its dominion. This is accomplished through the work of reconciliation. Reconciliation is a work of the omnipotent love of God who by the death of the Son of God changes His verdict of wrath into a verdict of grace and thereby saves man from death unto eternal life. "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Romans 5:8-10).

Just as the consummation of the incarnation mystery, so this act of divine love in reconciliation is a mystery impenetrable to human reason. Its necessity can as little be demonstrated by ration-

alistic theology as its impossibility by a rationalistic philosophy, "seeing that Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness" (I Corinthians 1:22, 23). The Church has too often been tempted, either in Jewish fashion, to show that this act of divine love can be reasonably interpreted from the standpoint of the Law; or in Greek fashion, to reject it as superfluous and illogical from the standpoint of sound common sense.

The message of reconciliation is—like all theology of revelation—a theology of the Cross (*theologia crucis*) because in faith it worships the mystery of the Cross. It is not a theology of glory (*theologia gloriae*) seeking to penetrate into the very majesty of God by human reasoning. Especially is it the theology of the Cross because its subject is the death of Jesus Christ on the Cross.

A genuine theology of the Cross testifies of reconciliation as the saving act of God, which He has accomplished by His only-begotten Son, Jesus Christ, true God and true man, for the purpose of overcoming sin and death. Here the holy love of the almighty God is at work: "but all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation" (II Corinthians 5:18). Reconciliation is God's act of forgiveness. "God was in Christ, reconciling the world unto himself, not reckoning unto them their trespasses and having committed unto us the word of reconciliation" (II Corinthians 5:19).

But this act of God's almighty love was accomplished through the man Jesus Christ who, Himself innocent, assumes the guilt and punishment of the whole sinful race and takes it away by His suffering and death. "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (II Corinthians 5:20, 21). In this vicarious suffering and bearing of punishment the love of God for our sinful race is uniquely revealed, even as in this vicarious suffering and bearing of punishment man's true love for the loving God is uniquely revealed. It is in the latter sense that the Church has tra-

ditionally employed the term "substitutionary satisfaction." If this concept, derived from legal language and not found in the Bible, is to be used at all in our testimony of the mystery of reconciliation, it must on the one hand never be forgotten that it is God Himself who offers the required satisfaction in the place of sinful man. For Jesus Christ is not only man but the incarnate Son of God; and the conquest of sin and death is not the work of one who is only man. On the other hand, we dare not forget that the satisfaction was actually offered by the man Jesus Christ, our Brother, on our behalf and that our reconciliation was really accomplished once for all. In the Crucified One there is revealed both the forgiving love of God toward us and also our grateful and obedient love to God which is given us through our Brother Jesus Christ, who has entered into our place. This will save us from the temptation of misinterpreting Christ's substitutionary suffering and bearing of punishment in a legalistic manner, as though we were now, by Christ's love, exempted from the necessity of exercising love. We will, instead, understand it evangelically, as a real gift of His love toward us. The *act* of reconciliation and the *Word* and *ministry* of reconciliation are never separated from one another in Scripture. (II Corinthians 5:18-20; Romans 1:4-5, 16-17; 3:21-26.)

Mankind today is suffering grievously from an irreconcilable enmity—the enmity of man to God, and the enmity of man to man. Without knowing it, mankind is subject to this twofold state of enmity by the Law acting as the instrument of God's wrath. To this generation the Gospel declares that Christ is the end of the Law and that whosoever believes in Him is righteous (Romans 10:4); that in Jesus Christ our enmity against God has been removed once for all, and that we may therefore henceforth live in peace with God and our neighbor. "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby, and he came and preached peace to you that were far off,

and peace to them that were nigh" (Ephesians 2:14-17). These statements do not refer merely to the relationship between Jews and Gentiles, although this is the primary reference, but to every form of enmity among men because every such case of enmity has its ultimate root in enmity against God. The message of reconciliation promises the world not merely a spiritual or inner kind of peace but the end of every kind of enmity among men and eternal peace among all men. It is the responsibility of the Church to testify gratefully, by word and by deed, of this peace given by God.

C. The Resurrection (*theologia resurrectionis*)

The resurrection of Jesus Christ from the dead is the victorious outcome of the battle of the incarnate Son of God against the powers of sin and death. "He was delivered up for our trespasses and was raised for our justification" (Romans 4:25). In the resurrection of Jesus Christ, God has demonstrated "the exceeding greatness of his power when he raised him (His only-begotten Son, who had died for our sins) from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all (Ephesians 1:19-23). The resurrection is therefore the beginning of the victorious march of the living Word through all the world.

The resurrection of Jesus Christ is a fact, an actual event, and not a mere idea or symbol. According to the biblical record of the resurrection, Jesus Christ rose bodily from the dead. That is the meaning of the empty tomb, which signifies also that the glorified body of the Risen One belongs no longer to this perishing world. "Ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold the place where they laid him" (Mark 16:6)! This is the reason why it is impossible to demonstrate or prove the actual fact of the bodily resurrection of Jesus Christ. The bodily resurrection is a miracle—an altogether unique miracle—the irrup-

tion of the coming eternal world into our present perishing world. As such, the resurrection of Christ cannot be seen or demonstrated within the boundaries of human experience and understanding.

The biblical record of the resurrection therefore contains no description of the resurrection event. The resurrection story indicates only the signs of the event that occurred, viz., the empty tomb and the appearances of the Risen One. Since the resurrection is altogether miraculous, it is not subject to scientific investigation and demonstration. Its reality cannot be proved to unbelieving human reason by absolutely convincing evidence. The resurrection is an object of witness whose reality is always proclaimed to man in a message that is addressed to faith.

But this must not be so interpreted as to make of the resurrection a mere symbol, one that employs mythological pictures in delineating some such phenomena as "the origin of the Easter faith" or "the origin of the preaching of the Cross." The Easter narrative of the Bible does not say that on the third day there arose an Easter-faith, or an Easter-message, but that Jesus of Nazareth, who had been crucified and buried, arose from the dead. Because He arose from the dead, and arose bodily, there followed an Easter-faith and an Easter-preaching. But if Christ has not bodily arisen from the dead then Easter-preaching and Easter-faith are illusions (I Corinthians 15:14).

The bodily resurrection of Jesus Christ has its basis in the incarnation of the Son of God. He who in the incarnation assumed our true human nature, retains, even in His glorified state, His human body without which He would not be true man. Without His body the Risen One would not be identical with the Crucified One. The resurrection of Jesus Christ therefore also restored our own human body to honor and protects it from every contempt and false idolization.

The bodily resurrection of Jesus Christ creates also the basis for the hope of a universal resurrection and the renewal of all creation. He has been raised as "the first-fruits of them that are asleep" (I Corinthians 15:20); He is "the firstborn from the dead; that in all things he might have the pre-eminence" (Colossians

1:18). And "we know that the whole creation groaneth and travaileth in pain until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body" (Romans 8:22, 23).

For the resurrection as a culminating event is absolutely inseparable from the ascension of Christ and His return. A theology of the resurrection requires the testimony of His ascension and return.

By His ascension Jesus Christ the Risen One assumed His royal office at the right hand of the Father (Acts 2:34-36; I Corinthians 15:25; Ephesians 1:20-23). As King of heaven He has sent the Holy Spirit from the Father and Himself to His Church (Acts 2:33). On the first Pentecost Day the Church was born. The Church which had before existed as the "hidden remnant" of Israel in the ancient people of God and the company of Jesus' disciples now makes its appearance as the Church of Jesus Christ and under His royal rule is sent into all the world to bear testimony of Him.

The office of apostle appeared with the Church. The Church is apostolic, that is to say, it was "sent" into all the world with the message of the Cross and resurrection of Jesus Christ. The King of heaven has given to His Church a ministry which is empowered by the Holy Spirit, and entrusted with the ordering of baptism and communion, preaching, prayer, and the service of love, so that the Church may be built up as the body of Christ and may carry His message into all the world. "He that descended is the same also that ascended far above all the heavens, that he might fill all things. And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ (Ephesians 4:10-12). "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God who worketh all things in all (I Corinthians 12:4-6). As testimony of Christ's ascension, the theology of resur-

rection is a theology of the Holy Spirit, of the Word, of Missions, and of the Church. The Holy Spirit is the Spirit of Christ, witnessing of Him and leading men to Him. The Word is His Word; he is its content and its power. The mission of the Church is His mission, His sending out of His witnesses. The Church is His Church, His body, and He is its only Head.

But although this Church is ruled by its King in heaven and receives from Him and through the Holy Spirit both the Word and the ministry of the Word, it is not as yet the perfected Church of the world to come. The one, holy, and universal Church which will enter into glory as the bride of the Lord at His return, is now, in the present era, in the process of being built (I Corinthians 3:9-15). The Church is engaged in struggles against adversaries (I Peter 5:8); it faces temptations, like Israel of old (I Corinthians 10:1-13); it must endure persecution (John 16:2-6); many antichrists arise from within itself (I John 2:18-19); grievous sins (I Corinthians 5) and schisms threaten its holiness and its unity (I Corinthians 1:10-16). In short: the Church is still looking forward to the Lord's return and to final judgment; it is a struggling and an afflicted Church (*ecclesia militans*), not yet the Church triumphant (*ecclesia triumphans*). A theology of the resurrection demands the testimony of the return of Jesus Christ to judgment and to the perfection of our redemption. When the resurrection but not the return of Christ is taught, the Church of the Risen One is transformed into a triumphant this-worldly church which no longer lives in affliction, and in fear and trembling (I Peter 1:17). The Church which carries the message of Jesus Christ into the world is not a ruler over the world but a servant ministering to the world with the Word of God.

Jesus Christ, the crucified and risen son of God, is Himself the living Word of God, the creative Word made flesh. Through His Spirit the King of heaven is present, invisibly but none the less really present, and associates Himself with the testimony of His witnesses, so that He, the living Word, Himself becomes and remains the saving message to dying men.

In our day many men have given up all hope in view of the

destructive powers of death. The destruction of human life has been made manifest in all its fearfulness in the devastation wrought by war. Paralleling this contempt of the body in modern destructiveness is the deification of the body, in theory and in practice, among many representatives of a purely biological philosophy of life. Faith in the resurrection is a proclamation of human hope in this era of mortal need.

In our day men face the constant threat of secularization, of succumbing to the slavery of visible things. Even the escape from the world suggested by asceticism is a form of secularization. But in the Church men are brought by the Risen One under the rule of God and live by His invisible grace in order that they may use all visible things with true gratefulness and employ them to the honor of God and in the service of their fellowmen.

In our day men are often enmeshed in the futility of all earthly things. Either they yield to despair in the face of a fearful present or they lose themselves in dreams of a wonderful future whose imminent approach is confidently affirmed. The hope of the return of Christ can bring men out of the accursed bondage of this-worldliness and into a state of joyful expectations of a true future.

Thus the living Word in its victorious march through the world conquers the fear of death and the despair of dying men. It is the Church's responsibility to testify gratefully, in word and deed, of this comfort which God has given us.

II. THE LIFE WHICH THE LIVING WORD GIVES

A. United With Him

The living Word gives righteousness and life to the sinner under condemnation of death. Death no longer rules over him, eternal life begins, he is born from above.

This new birth "through the word of truth" (James 1:18) takes place in baptism in the name of the triune God. Baptism is the "washing of regeneration and renewing of the Holy Spirit" (Titus 3:5). Through the Holy Spirit Jesus Christ, the Son of God, born of the Virgin Mary, crucified, dead and buried, risen on

the third day, ascended into heaven and sitting on the right hand of God the Father almighty, is really present in baptism and receives the lost sinner into His own eternal life. Sinful man is born unto eternal life in Jesus Christ in that his old self-asserting life of sin dies with Christ on the Cross, and a new life, a life of faithful devotion to Christ, is raised with Christ from the dead. Baptism is the new birth because it means dying and rising with Christ. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life (Romans 6:4).

This new life which is created in baptism in the name of the triune God is a life with God, *in Christ,* through the Holy Spirit. In baptism we "did put on Christ" (Galatians 3:27), so that "It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me (Galatians 2:20).

The new life, then, is faith. Faith is the constant devotion of one's own life to God in repentance and in love as well as a constant reception from Jesus Christ of the new life of His victory over sin and death and all their power. This is man's only access to a life in the presence of God. Hence the entire new life bears the signature of baptism. When a person who has been baptized in infancy and has fallen away is converted he returns to his baptismal covenant. There is, however, also the possibility that a baptized person may completely fall away from the covenant of baptism because baptism, like the death of Christ, is performed but once and is not subject to repetition. The New Testament plainly speaks of this dreadful possibility (Hebrews 6:4-8), though it seems to be obscured by the theory and practice of baptism current in many national churches. For here we find many thousands of baptized persons apparently living totally outside of the Church. The question naturally arises whether this state-church practice and its accompanying theory do not too often but serve as a justification of this situation, since the preaching of repentance and conversion is met with indifference. But we do not escape this danger of secu-

larizing baptism by weakening the biblical and Reformation teaching concerning the nature of baptism and ascribing to it merely a pedagogical value.

Nor can we escape this danger by giving up the practice of infant baptism. For the possibility of apostasy exists also when one has been baptized as an adult, particularly so in seasons of persecution. If baptism is the washing of regeneration it is highly important that infant baptism be considered as truly a washing of regeneration, especially today when strong criticism of infant baptism is voiced in many parts of the Protestant world. The nature of faith as altogether a receiving of the life and the activity of Jesus Christ finds in infant baptism its strongest bulwark against attempts to reinterpret faith as an act of religiosity apart from the Word and work of God (Matthew 18:3). The theory of modern "folk churches" that infant baptism is a baptism without faith finds support neither in the Bible nor in the Reformers.

The new life as a life of faith is no purely private, subjective life. Jesus Christ, into whom men are incorporated through baptism, is the Head of His body, the King of His people. Baptism in the name of the triune God is therefore the entrance into the congregation of Jesus Christ. "For in one Spirit were we all baptized into one body" (I Corinthians 12:13). The life which we live in Christ in faith, is a life of love in the congregation. For this reason one cannot speak of baptism, the sacrament of faith, without at once also speaking of the Holy Supper, the sacrament of the body of Christ.

Mankind today suffers from loneliness. The natural bonds of human society are disintegrating and gradually give way to all kinds of mass organizations which only accentuate the loneliness of the individual. But baptism removes man from his state of loneliness, which basically is the loneliness of sin, and calls him into true fellowship with God and with men. It is the Church's responsibility to acknowledge this fellowship as the gift of God and to witness to it, in word and in deed.

B. In the Likeness of His Death

The new life which is born in baptism must grow toward perfection. Faith needs to increase in the knowledge of the truth as found in the Word of God, and in the love of the brethren, the other members of the one body. This growth takes place in the form of a struggle against the old life, ruled by sin and death, which ever and again seeks to turn away from the truth of God and from the service of the brother. "Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" (Galatians 5:16, 17).

The nourishment of faith and love is the Holy Supper, the sacrament of renewal, the sacrament of the body of Christ. The Holy Supper is the bread of life given us for the pilgrimage through the desert of life (John 6:53-58). For it is the sacrament of union with the body of the living Christ. "He that eateth my flesh and drinketh my blood abideth in me, and I in him" (John 6:56). As the sacrament of union with the body of the living Jesus Christ it is also the sacrament of union with the other members of His body: seeing that there is one bread, we, who are many, are one body, for we all partake of the one bread" (I Corinthians 10:17, alternate translation).

The gift of the Lord's Supper is the true body of Jesus Christ and the true blood of Jesus Christ, given for our sake and received by us unto the remission of sins. The actual reception of the true body and blood of Jesus Christ in the bread and wine of the Lord's Supper is, like the reality of Christ's resurrection, not humanly provable; it is a miracle to be accepted and believed, not demonstrated. But this does not mean that the bread and the wine which are to be eaten merely express symbolically the presence of the body and the blood of Jesus Christ. The bread *is* the body of Jesus Christ and the wine *is* the blood of Jesus Christ. Nothing is here said about a transformation of bread and wine. In the bread which we eat and in the wine which we drink the true body and the true blood of Christ are given us for the forgiveness of sins.

The true body and the true blood of the Lord Jesus Christ are the body and the blood which were sacrificed on the Cross in order that we might have life. The true sin-offering was made once for all on Calvary and cannot be repeated. What may and ought to be repeated is the offering of thanks with which the congregation in faith receives the sacrifice which was offered once for all. The Reformers exercised great caution in the use of the word "sacrifice" in connection with the Lord's Supper in order that they might not give the false impression that the celebration of the Lord's Supper was a repetition of the sacrifice offered once for all and that such a repetition constituted a work of merit.

But Luther as well as Melanchthon have now and then called the Lord's Supper a sacrifice of thanksgiving. By thank-offering they meant an acceptance of the gift in faith. The actual reception of Christ's true body and blood in the bread and wine of the Holy Supper is a miracle. Faith accepts this miracle with praise and thanks. But faith does not create the miracle; this the Word does. Even the unbelieving communicant receives the true body and blood of Jesus Christ, but because he receives the gift in unbelief and without thanksgiving he eats and drinks judgment unto himself.

Luther at all times emphasized the indispensability of faith in receiving the gift of the Lord's Supper and he rejected the doctrine that the sacrament's efficacy depended merely upon the proper administration of the rite (*ex opere operato*). Even today one often meets a tendency to divorce the gift of the Lord's Supper from the recipient's faith and thanksgiving. Therefore it is important to emphasize that the true body and blood of Jesus Christ are received as a blessing only in the congregation's sacrifice of thanksgiving. Where this thanksgiving with which faith receives the gift is lacking, the gift, which always remains the same, is received unto judgment. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Corinthians 11:29, Authorized Version). A worthy reception is not the reception by a person who regards himself as worthy, for "if we judged ourselves truly we should not be judged" (I Corinthins 11:31, Revised Standard). A worthy communicant is pre-

cisely the sinner whose conscience has been accused and condemned by the Law, who is in distress and feels himself rejected. Only an accused and condemned person can hearken to the gospel of forgiveness. Only such a one can thank God and gratefully sacrifice his whole life to God and his fellowmen in voluntary service of love. The one who is "self-confident," who thinks that he is worthy, will always forfeit the consolation of forgiveness which is prepared for him at the table of the Lord. He, too, will ignore the call to loving service of his fellowmen which is expected of him as a fruit of his coming to the table of the Lord. In the Lord's Supper as in a feast of thanksgiving, we have the union of the free, happy, and grateful love of the Church, the bride, with the self-surrendering and self-sacrificing love of Christ, the Bridegroom. Faith, the unseeing, confessing faith of baptism, develops now in the experience of Holy Communion into an exulting and sacrificial love.

This thankoffering is not limited to the liturgy from whence it springs. He truly offers the thankoffering of the Lord's Supper who devotes his whole life in willing service to his fellowmen. The thankoffering of the Lord's Supper is perfected when the believer in his daily calling serves his fellowmen. In his regular calling, where daily the old man is put to death, since "greater love hath no man than this, that a man lay down his life for his friends," there it will become evident that "we have become united with him in the likeness of his death."

Men today are oppressed by the cruel necessity of self-preservation. In the inescapable struggle among individuals, classes, and nations for self-assertion they find themselves under the awful coercion of battling for survival and security of self. In the sacrament of the body of Christ in the Lord's Supper, however, men are drawn by the gift of Christ's true body and blood into the sphere of Christ's sacrificial love, where the spell of self-centeredness is broken and men are made free to praise and to love.

It is the responsibility of the Church gratefully to witness to the world, in word and deed, of this gift of God's love.

C. In the Power of His Resurrection

The new life born in baptism and nourished through the Holy Supper is a life spending itself, yea, even dying, in the service of praise and love, but in order to rise again unto everlasting life and glory.

The new life, being a life of faith and love, is hidden from the eyes of this world and concealed under the onslaughts of sin and death. But this hidden life awaits its revelation at the time of Christ's return. "For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Colossians 3:3, 4). At the return of Jesus Christ the final judgment will reveal the life in Christ as eternal life and the godless and inhuman self-assertiveness of sin as eternal perdition.

Hopefully looking forward to the consummation in the resurrection, the Church renders all its service—confessing its faith in the administration of baptism, witnessing to God's grace in baptism, and expressing its love in the celebration of the Lord's Supper and in the daily calling of its members. Without this hope the Church could not possibly continue its service in the world where it is constantly being assailed by the hostile powers of sin and death. "For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life; yea, we ourselves had had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us" (II Corinthians 1:8-10).

Thus the ministry of faith and the ministry of love merge into the ministry of hope, a ministry performed in the Church especially by preaching and by prayer. Preaching announces to the congregation the promises of God concerning the consummation to come, and prayer is the plea of the congregation for the fulfillment of these promises. Neither preaching nor prayer can, therefore, be

separated from baptism and the Lord's Supper. The worship of the congregation is a ministry of faith, love, and hope, expressed on the one hand through baptism, the Lord's Supper, and the preaching of the Word, and on the other hand through the congregation's confession, its songs of praise and its prayers. This ministry of the congregation in turn is inseparably connected with the activity of loving service to the world. Its confessing of faith is the congregation's bearing of witness to the world; its praising of God expresses itself in service to fellowmen in their daily calling; its proclaiming of God's promises and its praying for the consummation of all things is a mission into all the world and a prayer for this world.

Preaching, therefore, never serves merely to edify the local congregation of believers, nor is prayer merely a private religious exercise. Preaching invites men to baptism and to the Lord's Supper by its proclamation of hope. It calls those who have been baptized to return to baptismal grace and to come to the table of the Lord, and calls those who have not been baptized to baptism. Preaching as the announcement of a promise is ever a missionary proclamation which goes out into the world and through the world and all its ages until the Lord's return.

The Church prays for the consummation not only of believers but also of all creation. Prayer always is also intercession. The Church intercedes on behalf of our suffering world. Intercessory prayer knows no boundaries: "I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you" (Luke 6:27, 28)!

Through its missions and its intercessory prayer the Church engirds the world with the hope that the living Word might enter into all the world and redeem all mankind from death.

Ours is an unhappy generation. The happiness of the present disappears before the fear of the future, and the happiness of the future remains a dream because the future unceasingly turns into a fear-filled present. But hope in a promised fulfillment which is prayed for turns future blessedness into a present possession. No present affliction can take away this blessedness from the Church

of hope. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward" (Romans 8:18) and "we also rejoice in our tribulations: knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope: and hope putteth not to shame" (Romans 5:3-5). Nor is this future blessedness of the hoping Church a delusion, for even now it possesses in Jesus Christ the eternal life which, though now hidden, will become manifest when He returns. "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24).

It is the responsibility of the Church gratefully to witness to the world, in word and deed, of the blessedness of its hope.

III. THE CHURCH'S RESPONSIBILITY[1]

The responsibility of the Church is its inescapable duty to answer when the living Word of God is addressed to it. Hearing the Word of God the Church is unconditionally responsible to God, the author of the Word, for its witness to the Word in the world. This responsibility of the Church rests upon each individual member of the Church as well as upon the fellowship of all believers.

Witnessing to the living Word of God, which is the sole responsibility of the Church, is done not only by word, but also by deeds and by suffering. Whatever is said, done, or born in the Church by individuals or by the whole fellowship, may be termed "responsive" speaking, acting, or suffering when it serves to express the glad and grateful response of the Church to the living Word spoken to it.

The Church's proclamation is responsible (or "responsive") speaking only when its content is the message of Holy Scripture. The Church is always under the obligation carefully to test the

1 The German *"Verantwortung"* might more literally be translated "answerability," for *"antwort"* contains a reference to *"Wort"* which is missing in English. Basic to the thought of this whole treatise is the contrast between the *Word* of God and the *answer* of the Church.

truthfulness of its proclamation by the standard of Holy Scripture. This critical examination of the content of the Church's preaching as to its scripturalness is the task of theological study. But the responsibility for the truthfulness of preaching rests by no means only upon the preachers and theological teachers. It is shared by each and every member of the Church, for the congregation does not only have the right but also the duty of testing the proclamation of its preachers and teachers. The Church testifies to the Word of God not only in public preaching, but also in the sacraments, in prayer, and in songs of praise. The responsibility for the proper kind of church service also rests upon the whole congregation and is most intimately connected with the responsibility for the right kind of proclamation. This does not mean that the specific tasks of the ministry of the Word are discounted, but it does mean that the congregation that calls and examines its ministers shares in the responsibility for the administration of the office of the ministry.

When the delegates of the Lutheran churches of the world convene for mutual counsel and help, they must above all be aware of their responsibility for what the Church says in its preaching and its worship. For this, Section I (Theology) is particularly concerned.

The responsiveness of the Church's proclamation is to be tested, however, not only by its scripturalness, but also by its effectiveness. The Bible's message was intended for all men because it is the proclamation of what God has done to save all men. It is therefore the responsibility of the Church to see to it that the message of salvation is brought to every man. The Church sends its message into all the world; it is a missionary church. The responsibility for bringing God's saving Word to every man cannot be carried by the various individual church bodies alone. This responsibility must, because it involves the entire world, rest upon the entire Church.

The extent of this responsibilty will be the subject of the deliberations of Section II (World Missions) and of Section IV (Evangelism and Stewardship). Section IV will treat not only of

the responsibility of proclaiming the Gospel (Evangelism) but also of the dedication of the whole life of the individual in the service of fellow-men. The witness of the living Word of God in sermon and in work is here considered as one. Faith and love, confession and service, word and act cannot be separated. The Word which is spoken in sermon will be heard in the obedience of faith. Living faith is always engaged in loving activity. The activity of loving faith is manifold because in love man does not seek his own but gives his life in the service of others. Love is active in every direction, serving fellow-men in their daily work and ministering to brethren through the diaconate. Section III (Inner Mission) will be concerned with the witness of the living Word in all the possible phases of the diaconate of the Church.

The witness to the living Word in word and deed is the responsibility of the entire congregation and is addressed to all men without distinction, to all nations and races, to all classes of society, to men and women, to young and old. The witness of the living Word is to be given in the home, in office and factory, in school and university, in penitentiary and hospital; everywhere it should be heard, and it calls men from every group into its service. In two sections, V and VI, the youth and the women of the Church will receive special consideration as bearers and recipients of the witness. But the responsibility of these groups with reference to their witness in proclamation and activity, and the responsibility of the congregations for the manner in which these groups bear their testimony in word and work, is not a different kind of responsibility. Here, too, the theme is the one responsibility for the witness to the living Word, in word and deed.

Witness to the living Word takes place also in the experience of suffering. Whenever individual Christians or whole congregations suffer because of the Gospel, a powerful testimony is given to the world of the strength and glory of the living Word of God. Individual Christians and congregations have the responsibility of giving this witness when it is required. The call to suffer for the Gospel does not come to the Christian or to the congregation everywhere and at all times, but whenever one member suffers, all mem-

bers of the body suffer. And all members share, by their intercessory prayers and brotherly help, in the responsibility for this special service of witnessing. The cross of suffering cannot be separated from truthful preaching and deeds of love. The Cross cannot be omitted in any adequate consideration of the responsibility of the Church.

The Church's responsibility is basically one, but it expresses itself in many ways. Every member of the Church has a part in this responsibility. There are special ministries in the Church, and there are diversities of gifts. Hence the actual spheres of responsibility of Christian individuals will vary. If the responsibilities of the individual Christians were not definitely limited the result would be irresponsibility. But since the task of witnessing is one, and is the task of the individual, of the congregation and even of the whole Church, therefore every single Christian shares, in his own way, in the one responsibility of witnessing to the living Word of God. He is one with his brethren in bearing the one responsibility for the testimony to the living Word, in sermon and in service and in suffering. In the brotherhood of the congregation with its special offices, gifts of grace, and ministries, every Christian must bear his own responsibility. No one else can bear for him, but all carry together the responsibility which alone makes for a responsive Church.

The members of the Commission on Theology are:

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The Younger Churches

(Section Two of Assembly)

IS THERE a Lutheran "missiology," a Lutheran theology of missions? Non-Roman missionary thinking has been largely determined by Gustav Warneck's *Missionslehre* and by Anglican and Congregationalist (Independent) practice and theory. One hundred years have now passed since, in 1851, the Anglican Henry Venn, of the Church Missionary Society, coined the fundamentally important three-self formula: the "autonomous" church in the mission field was to be self-governing, self-supporting, and self-propagating.

This formula has been of great positive value. Recent experiences—for example, the separatist problem in South Africa and the Communist Three-Self Movement in China—show, however, that the doctrine needs to be reconsidered. The imposing edifice of Warneck's theory was furthermore built on pre-1900 missionary experience. But it is only after that date that the Church with its immense and varied problems has become the central fact in the mission field.

In this situation, fresh evaluation of missionary problems from a Lutheran point of view becomes particularly necessary. Professor O. Tiililä's penetrating criticism in the *Nygren-Tribune,* 1950, is a challenge that must be taken very seriously.

In this article we wish to draw attention to the study process initiated by the LWF Commission on Missions, with its immediate aim of preparing for Hannover, 1952. This study work may well prove to be a focusing point for an emerging Lutheran missiology. The following themes are being studied:

The Lutheran Message Confronting New Religious Movements;

The Lutheran Conception of Church and Church Autonomy;

The Training for the Ministry in the Lutheran Church and Lay Responsibility and Activity;

Possibilities and Limitations of Cooperation Among Lutherans;

The Lutheran Church and Ecumenical Movements on the Mission Fields;

The Promotion of Lutheran Literature and Periodicals for the Younger Churches.

The Lutheran character of the findings is to be seen in the dynamic understanding of the Church. Tradition and adaptation, continuity and flexibility are combined in accordance with Augustana VII. The sending church and the younger church are brought together, not by an artificial means, but by common confession, confronting modern heresy (i.e., in syncretistic forms). The importance of a Lutheran understanding of church discipline is also stressed in the studies, as opposed to legalistic theology and practice in a field which is so fundamental for the younger church.

Surprisingly rich and interesting material has been provided for the study on lay responsibility and activity in the younger church. This seems to show that the very structure of the younger Lutheran Church may prove to be different from the *pastorenkirche* which is our pattern in the West. And on this point we in the West shall have to learn much from the younger churches for in our situation the question of lay responsibility in the Church becomes ever more acute.

Brief reference will be made to the findings of three study groups. It will be understood that in order to stimulate discussion prior to and during the Hannover Assembly the findings have partly the form of sets of questions.

I. CHURCH AND CHURCH AUTONOMY

World Wars I and II and the struggle of the peoples of Asia and Africa for independence from Western domination have greatly accelerated the growth of the younger churches towards the status of fully autonomous churches. A number of them have reached this status. For all of them church-autonomy is a problem of burning urgency. The importance of the problem is underlined by the fact that this development takes place in close affinity to

national movements in the political field and to unionistic endeavors, i.e., under constant danger of permitting alien influences to dominate doctrine and life of the church.

The Nature of the Church

Augustana VII expresses the Lutheran conception of the Church as Corpus Christi, i.e., as creation of the Holy Spirit who builds the congregation of believers through the Word of God and the sacraments. The Church is existent wherever the Gospel is proclaimed purely and the sacraments are administered rightly, even in the remotest village.

What does the fact that Christ is the Word that became flesh mean for the visibility of the Church? Are there other visible marks of the Church besides Word and sacrament? The confessional books? The ministry? The liturgy? Works of Christian love? Organization?

What is the implication of the fact that the Church is a spiritual reality, an article of faith? For the "visible marks of the Church"? For all kinds of church organization?

The Relation Between Empirical Churches and the Church as Corpus Christi

As the Church is present where the Gospel is proclaimed in its purity and the sacraments are administered as *verbum visibile,* every empirical church having these marks is in its own place and time a manifestation of the Una Sancta.

Does this apply to local congregations only or to organized churches too?

Does it apply to congregations and ministers lacking an active and fruitful Christian life?

Autonomy of the Empirical Church and Congregation

The Una Sancta as well as its empirical manifestations can be "christonomous" only. In view of this fact, is the term "autonomy" appropriate to express the freedom in Christ?

The empirical congregation and church-organization must be "autonomous" insofar as every believer is responsible for the proclamation of the Gospel in the priesthood of all believers. Being responsible to Christ only, they are free from all powers of this world.

This autonomy from all powers of the world can be maintained only by faithful confession of the truth of Jesus Christ against all intruding false doctrines and influences. It will therefore exclude apostasy from Jesus Christ, national, social, political, syncretistic motivations, heresy and personal or sectional ambitions.

How far is "autonomy in Christ" an essential feature of every believer and group of believers right from the beginning?

What must be done to give this autonomy in Christ organizational expression, too (independence from order, methods, men, and money of the sending churches)?

Why have we been so slow to realize that autonomy in Christ is a matter of faith in the Lord and Head of the Church?

Brotherhood (Partnership) of the Autonomous Churches

All autonomous churches in the East and West, which have the marks of the true Church, have the same Lord, the same Gospel, the same sacraments, the same fight against heresy, each in its own place and time and environment.

Therefore they are mutually interdependent as brethren (partners) in Christ, free and responsible to serve each other. They will learn from each other, help each other and respect each other as "free and responsible in Christ."

How far is the Lutheran World Federation a necessity demanded by God to realize the brotherhood of the autonomous Lutheran Churches?

Does the partnership obliterate the fact that we have "parents in Christ"? What is the relation to our "fathers"?

The Liturgy of the Church

As the liturgy is an expression of the life of the Church it functions as a guarantee of the continuity of tradition in the

church, perhaps in times of stress and strain even conserving the dogmatic substance of our faith.

The Church in the East and West must have its own particular life of worship, but if by emphasizing its particularity it loses the effective contact with the worshipping Church of Christ of all times, it is in danger of being no longer a church of the third article of our faith.

What is the relation between liturgy and confession? Is the liturgy a confession *in actu?*

II. THE TRAINING FOR THE MINISTRY IN THE LUTHERAN CHURCH AND LAY RESPONSIBILITY AND ACTIVITY

The priesthood of all believers was good news in Reformation times. In all too many churches in Europe this message was sadly forgotten. The tremendous latent power of the congregation in its totality was left unused. In the postwar situation Lutheran churches in many parts of the world have been led to rediscover and follow this Gospel.

The Priesthood of All Believers

The New Testament teaches that the priesthood of all believers is on the one hand the privilege by which all Christians alike have the same access to God and His gracious Word and fellowship, without the mediation of man. On the other hand, it implies the right and obligation of Christians, confessing their faith in words and deeds, to serve one another and the non-Christian world wherever and to whatever kind of service Christ calls them, towards the building-up of the Body of Christ. Therefore Christ has bestowed upon every Christian His particular gift. There are many ways of service, but only one history, the ministry of Christ, through all these services. Pastors and laymen are on the same level under God's judgment as well as in His grace, as baptized: "we are all priests with Christ." If, in this matter, there is a difference between the Lutheran view and that of the Reformed

Churches and of the Anglican Communion, in what does this difference consist?

Lay Responsibility and Activity

Some of the younger Lutheran churches have recognized the importance of lay activity to a much higher degree than many of the churches of the West. This may often be due to revivals as well as to ecological conditions of the churches in question. Or, is it that they seem to live nearer to the New Testament level than some of the churches of the West? The emphasis on the lay apostolate has in fact given quite a new structure to some of the younger churches. A whole army of voluntary workers has grown up in the younger churches and is engaged in the total life and outreach of the congregation.

In many places lay people not only take responsibility for evangelization but they also constitute a real voluntary ministry of lay people who, remaining in their own ordinary profession, actually function as ordained ministers (India, China). The conditions under which some of the younger churches are existing today are an indication that this may be the way shown by God to build and uphold the Church of Christ in many places in totalitarian territories.

Are younger church leaders, missionaries, and mission boards sufficiently aware of the great treasures which God has granted to these churches, and are they prepared to make use of them in other parts of the world? What place have Bible courses, practical instruction, and other means in performing this task?

The Training for the Ministry

According to New Testament teaching on the priesthood of all believers there is between minister and laity a difference, not in degree, but in function. All believers are priests, but Augustana VIII emphasizes that there must be a ministry in the church functioning as a representative of the congregation, by which the minister is *rite vocatus*. The fact that any minister has received a valid call is expressed in his ordination or its equivalent.

The character and extent of the training of the ministry will naturally depend on the level at which the church concerned has arrived, but the fundamental aim of this training in the younger churches is no different from that in any other Lutheran Church: to preach the Gospel purely. All teaching given is fundamentally an introduction to Holy Scripture in such a way that the proclamation of the Gospel reaches man where he is.

In the Lutheran theological seminaries of the younger churches, is there sufficient emphasis laid on the "atmosphere" of the seminary, expressed by its prayer life and community life?

The question of recruitment for the ministry is increasingly felt as a vexing and difficult one. It has in recent years been complicated by the relative lowering of the social and economical status of the ministry as compared with other groups in the Christian communities.

Methods of theological instruction also depend on the relative availability of suitable theological literature and on the medium of instruction chosen (English or a vernacular).

If theology is to be one of the functions of the younger church itself and not just accepted as an imported article from the West, it is necessary that some nationals be given ample opportunities for postgraduate theological study, in order to prepare them for the calling as theological professors. Should the LWF press forward with the scheme for formation of a postgraduate theological school, particularly for candidates from the younger churches, but with a fair number of postgraduate students from churches in the West?

III. THE LUTHERAN CHURCH AND ECUMENICAL MOVEMENTS ON THE MISSION FIELDS

The Confessional Attitude of the Lutheran Church in the Past

The Lutheran Church has until now steadfastly refused to merge and lose its confessional identity in organizations aiming at church-union regardless of confessional differences, but has favored Christian cooperation in all organizations where they believed the confession not to be involved.

How far is this attitude of the Lutheran Church an un-Christian effort at "preserving one's own life"?

Confession as Historical Record and as Confession *in Actu*

The attitude of the Lutheran Church is necessitated by its conviction that a common confession is an absolutely essential prerequisite for an organizational expression of church-unity. The term "confession" denotes two things: The historical confessions contained in the confessional books and the confession *in actu* demanded from each believer here and now. Therefore the Lutheran Church facing ecumenical movements must come to a deeper understanding of the dynamic nature of its confession.

What is the relation between the confessional books written in the past and the confession *in actu?*

What is the enduring value of the recognized confessional books which were written in a certain period of European history, using a particular language and terminology, facing false doctrines of a particular time and region?

Is it imperative that younger churches evolve their own confessional statements as their confession *in actu?*

What would be the relation between such new confessional statements to the historical confessions? Can a younger church which does not evolve its own confession be truly called a Lutheran Church, although it may have subscribed to the recognized confessional books?

Confession as a Gift of Grace and not as a Law of Faith

The confessional books of the Lutheran Church were not meant by our fathers to be a law of faith indicating what must be believed nor only as a means to ward off false doctrine but as an exposition of what God in His grace led them to believe and what they had accepted in faith as the pure Gospel.

How do we meet the fact that a confessional statement will in the first instance appear to be a law of faith to those who live

outside the geographical and historical sphere in which it was written?

How can we pass on (confess) the gift of God's grace in its purity without perverting them into a credal law? By explaining the text and contents of our confessional statements? By sending missionaries who are staunch Lutherans in their sermons and church-practice? By preaching the Word of God purely and administering the sacraments as Christ-deeds?

Which are the gifts of grace which we confess as inalienable treasures of our Lutheran Church, which at the same time would constitute the specific Lutheran contribution towards the ecumenical Church? The christocentric character of our proclamation of the Gospel? The Word of God as the absolute and unerring source of doctrine and norm of faith? The Lutheran conception of the Church as a present reality created by God and therefore not something to be created by man? The biblical teaching of the Church as a present reality in this aeon and yet to be consummated at the end of time?

Are there other elements which the Lutheran Church alone can contribute? E.g., the conception of the Word of God as a dynamic reality as opposed to any static, legalistic use of the Holy Scriptures?

Confession as a Missionary Obligation for Service

The confessional statements and the confession *in actu* are confessions of faith. Faith cannot remain silent, but will be proclaimed in the service of the Lord who became Himself the servant of mankind.

How does the Lutheran Church fulfill its obligation to confess its faith as a service to the world, and not merely as an act of self-assertion within its own walls?

Is not the Lutheran Church under an everlasting obligation to strive for church-union on a confessional basis even without an invitation from without?

How do we render the service of proclaiming the Gospel purely to Christians and non-Christians as a word of the *Lord* without

violating its character of service which must be truly representative of the unique service God has rendered to mankind?

If church-union would—at present—violate the purity of our confession, what other ways does the Lutheran Church have to perform its service of love? Theological conversations and common study? Lutheran participation in interconfessional theological faculties and schools? Qualified cooperation in all kinds of practical Christian enterprises by literature?

Similar Elements of Dynamic Confessionalism in Other Protestant Churches on the Mission-field

In missionary work abroad other Protestant denominations also have proclaimed Christ, the only Saviour of sinners, and find themselves in a position where a confession *in actu* is demanded from them too.

Does this fact bring the younger churches, growing out of such proclamation of the Gospel, closer to the Lutheran Church? Does it even open up possibilities of church-union in the East where there may be none in the West? Is, e.g., the Batak Church, which grew out of the work of the Rhenish Missionary Society, a Lutheran Church because the missionaries preached Christ as the Saviour first and last and even used Luther's Small Catechism?

Does the fact that the younger churches face the same heresies and temptations which they fight from the same center, Christ, and with the same weapon, the Word of God, constitute an element of *church*-unity beyond the element of common Christian interests?

The Inner Mission

(Partial Study for Section Three)

I. THE SOCIAL QUESTION

The Worker in View of Recent Social Changes

THE purpose of all economy is to so order the working together and living together of peoples that the balance between supply and demand is continually guaranteed. Originally all problems of economy were met at the level of the single family unit. The rural home, therefore, can be considered the first sociological structure in which peoples have lived and worked together. Work and life were most intimately related to each other. All work was related directly to the practical existence of those people living together in this rural household. Thus the time of rest at the end of a day was more closely related to the actual work being done in this unit (and in a sense was an *Ausklang* climax, a genuine conclusion of the day's work).

A similar experimental relationship was still present in the handicraft economy, which with the development of the trades brought about the establishment of towns. The craftsmen, whose trades were already categorized carried on their trade as a part of their household. This found its visible expression in the fact that workshop and household were under one roof, where the journeymen of the master, as fellow-lodgers, not only shared his work, but his entire life. They lived in his house, ate at his table and shared in his joys and sorrows as did his own children. The specialization of the trades united the single household with a group of such households, into a community unit. This social structure in which people worked together found its moral basis in the concepts of the "Housefather" and a sense of responsibility in one's calling. Herein the concrete responsibility of the working man for his "neighbor" with whom he comes in daily contact, re-

ceives its expression, for his fellow-lodgers, for the consumer of his products, his customers. Luther's thought about economy and social order, patriarchalism, and sense of responsibility in one's calling, are determined by these historical considerations.

The modern enterprise has brought about a decisive change in our social order. Where we could look upon the former economic cooperatives (or enterprises), the farms and the workshops, as a genuine end in themselves, because the purpose of all working was fulfilled within these units, the modern enterprise can only be seen as a mere means to an end. Enterprises do not find complete meaning in themselves. They only serve a partial purpose. For the human society this has a three-fold significance:

1. Human existence becomes categorized. Personal life continues to take place within the realm of the home. The work of one's calling is integrated in the enterprise. The head of the family and also other members of the family take their place in an enterprise (or firm). For the work which they do here they receive as compensation a salary, which as income forms the economic basis of the home. The relationship between the work of one's calling and one's personal life is only established through the abstract means of money. One's calling becomes then only a means of earning.
2. The enterprises are interested only in producing special products or in reaching certain goals in capacity or efficiency. Thereby is found the tendency to "rationalize" the work process through all kinds of technical possibilities. The breaking-down of the work-process into specialized parts, often involving but a few movements, forms the basis of this process of rationalization. Alongside the division of labor according to trade, we now have the technical division of labor within a trade. Thereby the worker is deprived of the possibility of experiencing his entire trade or calling. It is no trade or calling to tighten the same screw or the same button on an assembly line. Where the "calling-experience" is not present, the sense of responsibility in one's calling cannot be present. The worker can at most have only a sense of responsibility in his specific task in the work-

process; he can approach his task with a sense of duty to work carefully and to accomplish what is expected of him.

3. This being completely dependent in the work-process becomes for many a fate which is unavoidable. This complete dependence becomes even more difficult to bear in that little possibility for self-expression is provided in this atomized work-process. The technical apparatus brings about the situation that the accomplishments in the working process are determined by an impersonal force.

These sociological factors are essentially related to modern production methods in industry. The special effects on the lives of men, however, need not necessarily follow. These effects must and can be combated with good results. Three of these effects particularly are to be mentioned here:

1. For many people "life" really only begins after they have closed the door of the factory or office, after a day's work. Between one's work and one's free-time there seems to be an unbridgeable gulf. The time of rest is no longer the genuine conclusion of one's work because one's work no longer receives its meaning from one's personal life. One's free-time has become more the mere negation of one's work, and as such can no longer be experienced meaningfully. Thus the man who has lost the "inner tie" to his work no longer is in possession of the creative power to meaningfully fill his free-time. Filling one's free-time becomes a problem. Either one falls victim to entertainment apparatus so highly developed in the capitalistic state, or one becomes the object of various totalitarian plans to completely dominate one's free-time. (KDF, *Kraft durch Freude,* Power through Joy, under Nazi regime; or *Dopolavoro,* etc.) Family life inwardly deteriorates.
2. The household, however, also deteriorates economically. We do not mean to say that the wage scale, under the capitalistic system forces workers' wages down to a veritable existence-minimum. It does generally, however, hold the compensation within the framework of a mere fund that only meets basic

requirements. The man being employed in a dependent position, whose only economic foundation for his existence is his ability to work, is forced to live from hand to mouth. Should he become temporarily or permanently incapable of working, he becomes entirely dependent on public welfare assistance. Thereby collective plans to guarantee existence develop, particularly in times of need (notably in the welfare state) and these seriously endanger the individual sense of responsibility, and thereby also the most important inner foundation of human existence as such. This danger is particularly great in a time when through currency reforms and political catastrophes financial demands (such as on savings and old age pension plans) to a great extent cannot be met.

3. Closely connected with the wage-situation in a capitalistic system was the fact that in the balance accounts of an enterprise or firm wages appear first of all as a cost factor. Thereby the working man in dependent employment was placed on the same level as inanimate objects which are needed in the manufacture of a product. The producer "purchased" ability to work, if he felt that this ability could be used. He either did not make the purchase, or fired the worker, if the market did not seem favorable. The worker employed in a dependent position has found this degradation particularly oppressive. He of necessity received the impression that the economic efforts of the enterprise were not primarily directed towards the well-being of himself or his family.

Over against this development marxist socialism encourages the lifting of private ownership of industry and bringing this under public ownership. Practically, this means that materials and means for manufacturing constitute the property of the state. The relating of administrative power with the power control methods and means of production has proved to be the greatest danger to human freedom. This type of relationship, as a matter of fact, tends toward totalitarism which destroys personal existence.

The only meaningful goal of all economic and social politics must be to spiritually, inwardly, and economically strengthen the

family household, in order to preserve family relationship. The fundamental principle is that the household of the working man in dependent employment is as valuable as the household of those who are connected with the enterprise (or industry) as stockholders or owners of the capital behind industry. In this connection, the following relationships must be observed.

1. The ownership of means and materials of production, which must be figured as part of the cost of an undertaking or firm, involves a different kind of concrete responsibility from the ownership of a private household. The household is an economic arrangement for a group of people who are blood-related, namely, a family. An enterprise or undertaking is a working community of people whose personal lives are lived in innumerable single households. Therefore, the enterprise can never be looked upon as the private concern of those who own the technical apparatus. On the other hand, the enterprise can never be looked upon as a mere patriarchal welfare institution. Rules that are possible in the family cannot be carried over into the working plan of an enterprise. Here prerequisites for cooperation hold true which on the basis of the Gospel have to be thought through anew. An enterprise is the common affair of all who are economically connected with the enterprise, including the one who provides the capital and the worker. Labor, seeking to have ever more of a voice in the policies of an enterprise, is an expression of this fact. Recognition of the dependent worker as really a co-worker, gives him his proper place as a human being, and becomes at the same time a prerequisite for the spiritual foundation for real living.
2. The efforts of the worker in an undertaking must appear (at least symbolically) in the profit account of the firm, in such a way that he can consciously experience that all the industrial efforts of the enterprise are also dependent upon his personal existence. Through proper financial arrangements it must be assured that this compensation be higher than just to cover the barest necessities of life. If the wage-earner through his own savings is given an opportunity to be a partner in expanding the

industry, then—aside from the spiritual support given to personal life—the security of the family is insured even in the event that the bread-earner cannot work temporarily or per-permanently.

A further thing must, however, be considered: The disorder and confusion of our time cannot be mastered simply by trying to solve problems through formulas. We see that even in lands where the best prerequisites can be found for good living, fear and dissatisfaction are in control. If man no longer knows the meaning of life itself, then all outward measures are in vain. Only then, when all social and economic measures to be taken are the expression of a powerful faith, can they establish the working together and living together of people in such a way that the personal life of the individual will really be developed.

II. EMPLOYER AND EMPLOYEE

Certainly it is right that every declaration of the Church in Germany regarding the social question should begin with a confession of its guilt during the past century in failing to fulfill its responsibility to labor. But connected with an effort to recover this neglect there is now the danger that the Church—for being up-to-date—will desist from all criticism. So to speak, the Church is rather quick to substitute an illusion of religious glory for a demand of our time.

This took place in the days of the "Economic democracy" and now is happening again with the so-called "Right of voice" (*Mitbestimmungsrecht*). The laborer who has to resign in the converting of the means of production into common property shall at least feel himself "citizen" and no longer subject to management. The problem remains why the *social* and *personal* right of voting would not be sufficient and why the economic one is absolutely necessary. Is the dignity of man really involved here, or is it only a question of power? As is well known, it has been asked and very illogically that the economic voting right shall also be used in the case of public management. In my opinion the Church can only support

the economic voting right if it succeeds in meeting the well-known clear objections of the employers:

1. Lack of special knowledge of the average employee.
2. Lack of independence of the representatives of the employees regarding personnel and the trade-union.
3. Danger of contract-breaking which may destroy management.
4. The quick economic decision of a manager will be replaced by slow decisions of a complex administration.
5. These instances deny practically the right of private property.

The example that in a labor, building or cooperative association everybody has the right of economic voting is bad: in fact, only such partners have a voice who are eligible by their deposit. Every partner would energetically deny the employees paid by the association to vote on economic questions.

In principle I want to point out: As the Gospel did not give a binding form of economics and on the other hand the attempt of Kautzky and Maurenbrecher to claim the Gospel for their socialistic and economic principles has failed, we have the right to ask for the separation of economic ethics and economic theory. From the evangelical point of view it remains to each single person to decide which economic form he will acknowledge: The one existing at present, the deficiencies of which he knows, or the one being hoped for and desired in the future the deficiencies of which he can only surmise. The value of an evangelical economic ethics does not lie in its infallibility, but in the flexibility of its decisions and the courageous willingness for an honorable compromise. The blind hope that everything can find a solution by economic compulsory organization is secret materialism.

There is no form of organization that will eradicate egoism. Every ethical demand says "You shall." It is false to conclude that decisions can be abdicated to a "form of organization" which is supposed to guarantee moral discipline. A fanatical trust in economic alteration by organization is no compensation for personal self-criticism and conversion. "It is up to man to decide whether production exists for man or man for production" (Oldham, *Work*

in Modern Society, Evangelisches Verlagswerk, Stuttgart, 1950, p. 36). "Man finds his best fulfillment not in work but within community and joy" (same title, p. 76). Self-criticism must lie in such direction.

It must never be forgotten that there always remains the open question whether men are coming a step closer to God with the fulfillment of their social desires. Once on entering the Deutsche Museum in München I saw the chapel of miners at the entrance to a mine. Unvoluntarily I thought: It is strange indeed that the miners began their daily work with a prayer long before the eight-hour-day was sanctioned. One cannot remove psychological need by a detour over materialistic and social compromises. Even the most "external" need (illness, misfortune) requires a modicum of money.

Even today the words of the message of the World Conference for practical Christianity (Stockholm, 1925) are giving direction: "The soul of man is the greatest value, which never shall be subordinated to the rights of property or to the mechanism of industry." The word of Spengler should therefore be thoroughly borne in mind: "A religion which has arrived at the point of solving social problems has ceased to be a religion." Therefore the Church must not endorse a particular economic system. It must acknowledge the economic crisis as a crisis of mind and definitely point out that our destiny depends upon whether or not this crisis will be overcome with or without Christianity.

III. THE HOMELESS

If the Church truly wants to be the Church, it will have to concern itself not only with the things of God but will also, in the light of this very point, always be concerned with MAN, no matter where or how he is—MAN, both in his happiness and in his distress. A pressing need of our day is reflected in the fact that we live in an age of homelessness. The category of the homeless includes those people who in the course of the last decades were driven from their homes, and now wait and hope for an opportunity to re-establish themselves in strange lands.

According to estimates by the United Nations there are at present approximately 25 million people who have lost their homes. In general these can be divided into five groups:

1) 15,000,000 in Central Europe; of these 12.5 million are in Germany while the others are in Austria, Czechoslovakia, Turkey, Poland, Italy and France.
2) 500,000 in Greece.
3) 850,000 in the Near East, i.e., Palestine and Saudi-Arabia.
4) 6,000,000 approximately in India and Pakistan.
5) 3,000,000 estimated in Korea.

The fact that in our day there can exist such a broad stream of homeless persons points not only in a general way to the complexity of the modern political and military situation, but even more to the barbarism and inhumanity into which the nations of the world have fallen. Crimes, which in former days were committed on a limited and loose scale today, with the help of modern technical devices and schemes, are perpetrated on a large scale and with global dimensions. The mere fact that all this can happen today is a sign that man and humanity have woefully deteriorated.

There is a variety of reasons for the homelessness of so many people today. Some fled from their homes without immediate pressure from outside, simply at the approach of a military enemy. Others were forced to abandon their home because of political bargains between the countries. Another group consists of those who for reasons of conscience were unable and unwilling to stay in their homeland. Consequently a number of terms have arisen to describe the various types of homeless, for example: refugee, expellee, deported person, etc. Best known in Europe, although numerically not the largest group, are those who lived under the name of "DP's" in Western Europe where they were officially recognized by the International Refugee Organization and have received exemplary help.

Confessionally the refugees are members of various religions and denominations. While the homeless in Asia are largely Buddhists or Mohammedans, those in Europe consist of Catholics,

Orthodox and Protestants. The majority of the latter have their roots largely in the Lutheran Churches of the Baltic countries of Europe as well as the eastern provinces of Germany. It is a fact that of all the Lutherans in the world today every tenth one can be considered homeless. Formerly many of them were members of strong and independent Lutheran Churches which were a vital factor in their former homeland, and whose influence is now being transmitted by the refugee into his new homeland. In asking the question what now must be the task of the Church in relieving the refugee distress, this can be answered most clearly if three phases are described in which the Church is summoned to activity:

1. Chronologically, there is in the first place the stage of primary need which demands of the Church that it prove its love. This is the time of immediate and purely external need when the fellow Christian is suddenly deprived of his home and finds himself cold, hungry and alone in a strange land which is frequently enmeshed in the turmoil of war. During the years following the last war the Lutheran Churches of the world tried to meet some of this need by gathering food, clothing and medicines; in a very exemplary fashion they distributed these gifts without discrimination as far as race and religion were concerned. The deciding factor has always been the priority of the need.

Although it is true that for many of the refugees, such as most of the DP's and many of the German refugees, this situation no longer pertains, nevertheless in the lives of thousands of German refugees as well as among the homeless of Korea, India, and Arabia this is still the foremost problem. The churches continue to send aid to relieve these extreme emergencies. Again, while it is true that these gifts are not sufficient to alleviate completely the distress, they nevertheless arrive as a clear symbol in this world, challenging the nations of the earth to do their proper duty. This activity of the Church goes on day after day until such time as the need no longer exists.

2. The second stage is reached when the Church appears in public, and in behalf of the refugee in his mute helplessness speaks a

clear word. The Church must represent the person who in a strange land cannot be the advocate of his own rights. Involved here is the word of admonition directed to the churches of the world, to the governments of our day and to the public in general. It is the right and the duty of the Church to point out this area of need to the political powers which are so often involved in other interests. The Church must call the attention of the powers to the fact that an unsolved refugee situation represents a tremendous danger to the maintenance of peace, and that its solution is a political responsibility. The Church must constantly encourage the governments to initiate such measures as will make possible new internal and external conditions of existence for the refugees.

At the assembly of the Lutheran World Federation in 1947 in Lund a message was sent for the first time to the governments of the world concerning the immensity of the refugee problem and the dangers involved. In fellowship with other Christian Churches of the world this was repeated during the assembly of the World Council of Churches in the year 1948 at Amsterdam. Since then the Church has not relaxed its efforts along this line, and still considers itself to be the vocal conscience among the nations as far as the need of the refugees is concerned. The service of the Church in behalf of the refugee begins the first day a person becomes homeless and does not end until a genuine solution is reached. It is of even greater importance that the churches in peaceful times constantly alert the nations to the danger latent in political schemes whereby men and women are condemned to a life of homelessness.

3. A third stage which dare not be neglected by the Church is the phase of continuing homelessness beyond the interim period, in which the Church must not only give its love and its interceding voice, but must help the needy one to arrive at a life in which he is treated with justice. It is her duty, thus, to help the uprooted person who stands at the door of the Church and the state to a new and full life. As a member of the human race the refugee still has certain rights which the Church can make real for him in some of the following ways:

a) The Church can help him to emigrate to a country where he can establish a home and find a place of employment. The Church is able to do this in such a manner that the refugee will not be exploited merely as an economic asset, but be treated as a full-fledged human being. The Lutheran Churches have helped 102,-500 refugees to emigrate: of those 90,000 were DP's, and 12,500 were German refugees. It is important that the Church publicize all the possibilities of emigration, yes, even use its influence to initiate and encourage them. The Church is also conscious of its responsibility for adequate reception of the refugees into their new homeland so that they will receive all the benefits of pastoral care.

b) If the Church is not to lose its credibility it must help the migrating refugee to find a home in his new land. This involves in the first stage the willingness to provide provisional housing, but later on enabling him to find a permanent home. Families must be encouraged to find a house which they can call a home, and orphans and aged must receive proper housing facilities. Thus, the Church has supported orphanages and old folks homes. In exemplary manner it has granted hundreds of loans for the settlement of refugees. These loans, when combined with loans from the government, have made possible the erection of new homes.

c) In order to prevent the deterioration of the morals of the refugee youth and help them attain a full Christian and wholesome existence, the Church has granted scholarships and loans to hundreds of refugee students in high schools and universities. In a related area it has supported and erected homes where young apprentices could live after they came from outlying districts and now had access to apprenticeships in the city.

d) Above all the Church dare not neglect its pastoral obligations towards the refugee. In line with this principle she has aided the churches-in-exile in the payment of ministers' salaries, in giving equipment for the conduct of services and congregational activities, as well as for the Christian education of their children. Paper has been supplied for hymn-books, catechisms,

and other church literature. Deaconess motherhouses which have been forced to relocate in a strange environment have been aided as far as the procuring of housing units and places of active service are concerned. Support has been given to the indigenous churches in whose territory the refugees settled, so that they would be equipped to carry on their ministry among the refugees.

In the Scriptures and the Lutheran Confessions our Church finds principles which are the basis of its activities, and which are the method of meeting the refugee needs of the present and future. The Church views the homeless one of our day as a symptom of an age which, in increasing measure, is growing away from God. This is an age of homelessness in which not only the refugee, but even more frequently the indigenous inhabitant no longer finds his refuge in God. The Church believes that this is the reason why the true conception of man as a creation of God has been lost. The Church knows that if people have their being in a life directed toward God, they only then will have true understanding as far as the rights of the individual human being are concerned. Simultaneous with the loss of God there has been laid aside the biblical conception of the personality and the freedom of man. The refugee is among us as the "quo vadis" question to a world which is poor in God. In spite of honorable efforts on the part of the states and nations, this age of homelessness will not be ended, but rather be projected into the future, unless the people of this world once again realize that their home is in God.

The Lutheran Churches reject the idea that discrimination can be made between the homeless ones of the various lands. They claim that the general human rights do not have validity only for certain limited sections of mankind. They see no reason why one group of homeless ones should be treated better than another. They also oppose the idea that at the expense of one group of persons a war guilt can be repaid as though it were possible to re-establish a previous justice by creating a new injustice. The guilt which is frequently attached to the homeless one is not only his guilt but that of the entire world. The judgment which is executed so grimly

and so visibly in the life of the refugee is rightfully a judgment placed on all nations of this world.

The Lutheran Churches are of the conviction that in so far as the refugee is a part of the community of all men he is justly entitled to definite inalienable rights. Among these must be included the right to a homeland which has been granted to us as a grace of God, though we are descendants of Cain. In addition there is the right to a dwelling and a place of employment where the refugee may apply the abilities given to him by God. He certainly has the right to his own home in which he can establish his family life and where his children can develop normally and under proper conditions. The refugee has the right to worship and serve his God in a manner which has been his since his childhood. In addition, there is the fact that his original homeland has imprinted upon him various cultural and spiritual characteristics which must be respected by the state as well as by the Church of his new homeland.

The Lutheran Churches are convinced that the measures which are devised to solve the refugee problems must necessarily be different in every country. Therefore, each country is obliged to discover the possibilities peculiar to its own situation. On the other hand the Church sees the international aspect of the refugee problem which after all is the result of political deals which were made without consulting the refugees involved. Therefore, it is the duty of the nations as a whole to recognize responsibility for this situation and its solution. This can mean that countries which are geographically distant from the actual refugee scene ought to prepare themselves for the reception of these people within their own boundaries. It can also mean that countries which do not have to carry this burden can through other measures come to the aid of their brethren in need.

The Church repeatedly emphasizes that every solution must be found through peaceful measures and not by the way of war. The Lutheran Churches continue to proclaim the universality of our responsibility and of the duty of all nations. Just as they have always placed emphasis upon the solidarity of the churches among

themselves, so they demand in this respect the same attitude of the nations.

The Lutheran Church by no means views the refugee merely as an object and pawn of brutally superior powers. It does not see him as an insignificant figure on the chessboard of political intrigue. It views the refugee as a full-fledged human being, as brother and sister, who equally with us share the status of God's children. This entails as the uppermost obligation that we view and treat the refugee as a human being. Consequently we regard him as a responsible and free personality and grant him full human dignity and freedom. Logically it is thus unfair to continue keeping him in degrading and unworthy dependence on other people.

In accord with the biblical doctrine that man is an indivisible unity of body and soul, the attention of the Church is at all times directed to ministering to both body and soul. Merely material aid would ignore the fact that man has been created by God in his own image and for all eternity. Merely spiritual aid would overlook the fact that man is a creature placed into the heart of the total creation. He also receives hidden in material aid strong spiritual support and on the other hand the spiritual care of the churches represents a bulwark in the midst of even intolerable external circumstances. This attitude of the Church represents the adoption of the viewpoint of Him who made the lame walk and forgave the sinner.

The Lutheran Churches believe that it is their prime task to help the refugees through worship and service to become a full part of the Christian congregation. They realize that only then will a genuine congregation exist when old and new members meet under the Cross of Christ and when both recognize clearly that they have not only rights but also obligations. A congregation in a true Christian sense will exist when both groups grow beyond their usual forms of church life to the state of a new fellowship. This means that the indigenous church members must demonstrate a new hospitality and openness, and that the refugees must learn to appreciate the efforts of the Church of their new homeland. In the new congregation on the basis of a brotherly attitude there

must become visible both a sharing of burdens and an exchange of blessings. To serve towards this end is today the most urgent duty of the pastor, be he a member of the former or of the new Church, as he preaches the Word and serves his people.

The churches take the stand that nothing of eternal value can be done unless the spirit of God is truly active. Even if civil authorities can alleviate external needs, all this is only a partial solution unless the true fellowship among human beings is established on the basis of Matthew 25:35:

> For I was an hungered, and ye gave me meat,
> I was thirsty, and ye gave me drink,
> I was a stranger, and ye took me in.

Evangelism and Stewardship

(Section Four of Assembly)

THE PRESENT SITUATION

THE "Living Word of God" has seldom seemed more contemporary than it is today. At times in history its message may have seemed irrelevant, but not in the darkness of world conditions today. The sense of urgency is being recovered. Because it is God's Word it is living. It speaks about refugees, and dictators, and cruelty, and human need. It applies itself directly to a world in which vast areas of the earth and multitudes of innocent people are involved in strife and its disintegrating force. The Living Word stresses eternal values in a time when such values are being attacked and ridiculed.

Now we can understand the urgency in Christ's words as He "sent out the seventy," telling them to hurry in their assigned tasks. Such instructions have special meaning in a day of crisis. The Madras Missionary Conference in 1938 emphasized this need for urgency in a time of crisis in these words:

> We live in perilous days and the Church cannot stand still; it dare not retreat, yet advance is only possible as the whole Church unites in a new fellowship. Eras of enthusiastic devotion to the cause of Christ have been eras of unashamed and vigorous public propaganda.

This is the method Christ recommended. "Go therefore to the thoroughfares and invite . . . and those servants went out into the streets and gathered all whom they found" (Matthew 22:9 R.S.V.).

"Every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ" (Acts 5:42).

It must become universally clear that "the crisis we face in the world today is too serious to be met by the clergy alone." It calls for the witness and sacrifice of everyone who believes in Christ as his Lord and Savior. The most solemn responsibility which rests upon each Christian, and also his highest privilege and deepest joy is that of influencing people to accept, to represent, and to serve Jesus Christ.

From the report to the Lutheran World Federation Convention in Lund in 1947 we read these words:

> As an antidote for the ills, weaknesses and problems of the world today, we state our profound conviction that the pathway of God for the spiritual renewal of the Church and of the world will be marked out only by a newly aroused and passionately applied program of evangelism and stewardship. Taken in their fullest meaning these terms include each other. They are basic, vital activities of the Church. God alone can establish His Kingdom (John 3:8). Yet we, as Christians, must exert every effort within our power in evangelism and stewardship to aid the Church in fulfilling her mission in a devastated world.

In his "Preface to the Romans" Martin Luther writes, "It is impossible to separate works from faith, quite as impossible as to separate heat and light from fire."

Evangelism and stewardship are both "faith in action." In some areas, for administrative purposes, evangelism and stewardship are separated, but in reality they are close in meaning. As we apply these words, the difference is largely one of emphasis. In evangelism the emphasis is on the "telling" while in stewardship it is upon the "giving" or the "doing."

Both evangelism and stewardship emphasize the participation of the laity, every member of the church, in the active program of the church, in witnessing, giving, teaching, living every moment of every day as a follower of Christ.

"He who multiplieth the workers is greater than he who does the work." Through the programs of evangelism and stewardship the pastor has an opportunity to multiply the workers, to mobilize the laity as Christ Himself directed His under shepherds to do. Our Lord was speaking to all of His followers, not only clergy, or

apostles, when He said, "Go ye therefore" (Matthew 28:19), "Follow me, and I will make you fishers of men" (Matthew 4:19), "Ye shall be my witnesses" (Acts 1:8), "As the Father hath sent me, even so I send you" (John 20:21), "Give and it shall be given unto you" (Luke 6:38).

Martin Luther echoes this again with the words (Preface to the Romans), "He who does not do such good works is a man without faith. He gropes and casts about him to find faith and good works not knowing what either of them is, and yet prattles and idly multiplies words about faith and good works."

It is just such good works, the result of a living faith produced by the Holy Spirit through "The Power of the Living Word in a Responsible Church" which is the sum and substance of evangelism and stewardship.

The following pages present the subjects of evangelism and stewardship, beginning with the scriptural and theological basis, the relation to Christian vocation, and the practice and promotion of evangelism and stewardship. It is the hope and prayer of the Joint Commission on Evangelism and Stewardship in preparing this work book that by sounding the call for *participation by all believers* in the program of extending Christ's Kingdom we may help indicate the way the Church may meet her obligations in this chaotic world. Much of what is said in the section on evangelism applies to stewardship and vice versa. These various sections must be considered together.

In this moment of history the Church has something to say to children, youth, middle and old age, the laborer, the farmer, the employer, to all classes of society in all nations. That message will not reach them in time from the pulpit alone, nor by pronouncements. This hour calls for consecrated children to lead other children; for Christian business and professional men, industrialists, laborers, and farmers, to testify to their fellow workers and to each other concerning Christ's way for peace of soul and mind and life.

The present time and the days ahead constitute a rising tide of opportunity. In a very real sense doors are open on every hand.

Dr. John R. Mott writes, "Time will show that Christ has never been better preached and better lived than at the present fateful time in lands where we may have least expected it. Without doubt we have seen demonstrations that the blood of the martyrs is still the seed of the Church."

Under such circumstances the possibilities for the Church are limitless. The things which are impossible for men are possible with God. Evangelism and stewardship call for men and women everywhere to yield all that they are and all that they have into His hands and unto His service. When that happens evangelism and stewardship will be accepted and practiced as integral expressions of the life of the believer and of the corporate life of the responsible Church.

Thus we will have evidence that the Living Word *does* move the congregation to fullness of service, such service finding expression in evangelism and stewardship.

THE SCRIPTURES AND THEOLOGY

Valid faith in Jesus Christ, according to the Apostle Paul, is "faith which worketh by love" (Galatians 5:6). In the same spirit Luther describes faith as a "restless thing" which cannot but engage in works of love and obedience to God. Evangelism and stewardship derive their importance from being primary manifestations of this activity of faith. Evangelism means the deepening of the spiritual life of believers and leading non-believers to a living faith in Jesus Christ and into the fellowship of the Church, through the power of the Living Word. Stewardship is the believer's whole life as motivated by responding love, and by gratitude for what he has received from God. Representing faith itself in its dynamic and practical aspect, neither evangelism nor stewardship is founded upon any isolated proof-texts or theological concepts but upon the total meaning of the Christian faith. The basis for these activities may therefore be appropriately stated in terms of the three articles of the Creed.

1. Faith in God the Creator

I believe in God the Father Almighty, Maker of heaven and earth.

God Himself is the true starting-point of all Christian thought and activity. "In the beginning God . . ." (Genesis 1:1). He is the primary reality from which everything else, even our thinking about Him, is derived. Faith, the response to God's revelation of Himself, acknowledges first of all that God *is* God, the maker and owner of all that exists. "Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deuteronomy 10:14). Everything belongs to Him on the basis of creation. "The sea is his and he made it, and his hands formed the dry land" (Psalm 95:5). "For of him, and through him, and to him, are all things" (Roman 11:36).

The Creator's right of ownership extends also to humanity. "It is he that hath made us, and not we ourselves, we are his people" (Psalm 100:3). All nations are His, but only those people to whom He has revealed His truth have learned to appreciate the blessings contained in belonging to Him and to acknowledge gratefully: "We are the sheep of his pasture" (Psalm 100:3). Absolute sovereignty over all that we have and are belongs to the very essence of God, and the denial of that sovereignty is the essence of sin. A sinner, as Luther expresses it, is *incurvatus in se,* bent upon himself, seeking only his own and loving himself above all, and therefore not allowing God to be God.

The doctrine of creation not only establishes God's absolute sovereignty but it also furnishes two concepts basic to evangelism and stewardship, namely, personal trusteeship and responsibility. God, the creator and owner of all things, has entrusted to us His property and the realization of His purpose with regard to it. He commits to us the whole world of nature saying: "Replenish the earth and subdue it and have dominion . . . over every living thing that moveth upon the earth" (Genesis 1:28). He also gives to us the commission by which His ultimate purpose of creation is to be

fulfilled: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). But one to whom has been entrusted that which belongs to another is accountable to the owner. Human existence is thus responsible existence, that is, a continuous response to the love of God. "For unto whomsoever much is given, of him shall much be required" (Luke 12:48). Responsibility is an essential feature of the image of God in man. It is because he is personally accountable to his Creator that man has an existence above the animal level. That a correct understanding of the doctrine of creation culminates in a heightened sense of individual responsibility is well portrayed by Luther: "For all of which I am in duty bound to thank, praise, serve and obey him."

The bearing of the concepts of God's sovereignty and man's trusteeship and responsibility upon stewardship is obvious. They make stewardship a philosophy of life which determines not only religious activity in the narrow sense but also all of life's orders: home, citizenship, business and industry, science, art, and education. Physical health, mental capacities, time, opportunity, material possessions—all these must be viewed as treasures which God has entrusted to us to use according to His purpose. In this light our every-day work becomes a sacred vocation in which to serve God. This sovereignty is not affected nor set aside by social or political conditions.

But the first article of the Creed also has specific implications for evangelism. It provides the setting for the work of Christ and His Church and grounds evangelism in the eternal purpose of the Creator. It is of Christ that the Apostle writes: "All things were created by him and for him" (Colossians 1:16). And God "hath put all things under his feet and gave him to be head over all things to the church, which is his body, to the fullness of him that filleth all in all" (Ephesians 1:22-23). In the work of evangelism we are therefore engaged in nothing less than carrying out the purpose of Him who "so loved the world that he gave his only begotten son" in order to recover His creation for Himself.

2. Faith in God the Redeemer

I believe in Jesus Christ, his only Son, our Lord.

This central article of the Creed contains the heart of the Christian faith and the motivation of all Christian action. Its dynamic meaning cannot be expressed better than in Luther's words:

> I believe that Jesus Christ is my Lord who redeemed me, a lost and condemned creature . . . in order that I might be his own, live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness.

The doctrine of Redemption presupposes that man is a sinner and as such he is cut off from God. Through sin we have lost the right to divine sonship and the power to carry out the tasks growing out of that sonship. The Gospel is the good news that God Himself has engaged in a triumphant redeeming action to overcome man's sin and in His sovereign grace establishes fellowship with man on the basis of forgiveness. Those who accept the Gospel of forgiveness in faith receive the power to become not only God's trustees and co-workers but also His children. The motivation for their action is grateful love. "We love him, because he first loved us" (I John 4:19). We give ourselves "a living sacrifice, holy, acceptable to God" (Romans 12:1) to Him who loved us and gave Himself for us. The more we know that love the more completely we give ourselves to Him. Thus "having received mercy we faint not" in the work of evangelism which carries the reconciling strategy of the Cross into the lives of others. And inasmuch as we love "not in word, neither in tongue, but in deed and in truth" (I John 3:18), we shoulder the responsibilities of Christian stewardship.

The Gospel of redemption is summarized in the basic concept of Reformation theology, justification by grace *propter Christum per fidem.* To express redemption in this forensic form, as something that takes place in the courtroom of heaven rather than in the heart of man, is to guard against moralistic and subjectivistic

perversion. When deliverance from sin is stated in terms of "sola gratia," it is shown to be God's own sovereign act which neither needs nor permits human cooperation. Justification is not what God does *with* sinners but what He does *for* sinners. It is the utterly unique, sovereign and paradoxical act of God, who triumphs over sin by giving Himself as sacrifice, who sets us free from sin by making His Son to be sin. Such activities as evangelism and stewardship cannot therefore be deduced directly from justification itself. But faith, man's response to justifying grace, means new life in Christ. Hence the end result of justification cannot be stated in forensic terms alone. The faith-awakening Gospel of redemption is no mere judicial pronouncement but the life-changing "power of God." To be justified is to be taken into a personal fellowship with God which is the source of regenerative power affecting man's whole personality. Luther states it simply but profoundly: "Where there is forgiveness of sins, there is life." Christ redeems us not only from guilt but also from the power of the Devil in order that we may serve our Redeemer with joy and gratitude.

Justification does not mean that we are completely delivered from our sinfulness and made perfectly good. Luther's description of the believer as *simul iustus et peccator* contains a sobering truth which keeps us constantly dependent on the grace of forgiveness. But although we are sinners, "in Christ" God judges us to be worthy to have fellowship with Him and to share in the work of His Kingdom. Particularly significant are the words with which Luther concludes his explanation of the meaning of redemption: "even as he is risen from the dead, lives and reigns to all eternity." Christ's work did not end on the Cross. It is continued in His Church. Through His resurrection He brought into the present world the life of the world to come, and by faith the believer has access into that Life. As we come to "know the power of His resurrection" and "rise with Christ into a newness of life," we become the channels through which God releases this power into the present age. Here lies the deepest motivation for evangelism and stewardship.

3. Faith in God the Sanctifier

I believe in the Holy Ghost, the holy Christian Church, the communion of saints.

The connection between justification and sanctification has already been anticipated. The redemptive work of Christ remains meaningless for the individual until it is apprehended by living faith. But when we ask how such faith is born we are led to the third article of the Creed, the work of the Holy Spirit. For, as Luther explains, "I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him, but the Holy Ghost has called me by the Gospel." Faith, in the Christian sense, differs from all other forms of belief. It is generated by God Himself, not by our reason or will. It is a duplication in individual experience of the miracle of the incarnation: eternity enters time, God's life enters ours. The Christ who died for us becomes the Christ who lives in us. God confronts us with His unfathomable love and we respond with our lives. If with Luther we call this work of the Holy Spirit in giving us faith and keeping us in it "sanctification," it is clear that only in sanctification do the realities of creation, God's sovereignty and our responsibility, and the realities of redemption, the forgiveness of sins and new life in Christ, become vital personal realities. It is therefore in the perspective of sanctification that the works of living faith, evangelism and stewardship, obtain their final and full meaning. But in this perspective it also becomes clear that faith which does not result in these activities is not sound faith.

The doctrine of sanctification has certain specific implications for the work of evangelism and stewardship. First is the idea of *fruitage*. Both our Lord Himself and the Apostles have much to say about the *fruits* of true spiritual life. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Therefore by their fruits ye shall know them" (Matthew 7:18-20). "The kingdom of God shall be taken away from you and shall be given to a nation bringing forth fruits thereof" (Matthew 21:43). "Every branch in me that beareth not fruit, he taketh it away, and

every branch that beareth fruit, he cleanseth it that it may bear more fruit" (John 15:2). "Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples" (John 15:8). "Who was raised from the dead that we might bring forth fruit unto God" (Romans 7:4). The Gospel inverts the maxim of natural religiosity "Good works are necessary for salvation" into "Salvation is necessary for good works." Christian activities are not human achievements but "fruits of the Spirit." But the absence of these fruits indicates dead faith. For faith is not judged by what it says but by what it does. "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46).

A second implication of sanctification is *obedience*. This is the characteristic manifestation of life in the Spirit. The motif of our Lord's own life on earth was "Thy will be done." But He did not set up two standards, one for Himself, another for His people. He expects of those who are His own the same life-investment of obedience to God's will. Quite simply He says "Follow me." Stewardship is nothing but a wholehearted response to this word. And evangelism is loyal obedience to His command "Go and make disciples of all nations" (Matthew 28:19). It is inadequate to define a Christian only as one who believes what Christ taught, or even as one who believes in Christ. A Christian is one who *follows* Christ in the obedience of faith.

One other emphasis growing out of sanctification needs to be singled out, namely, that the fruit-bearing and the life of obedience are not the activities of isolated individuals but always imply the Christian *fellowship*. The Holy Spirit and the holy Christian Church belong inseparably together. As Luther explains, not only has the Holy Spirit "called me by the Gospel, enlightened me with his gifts, and sanctified and preserved me in the true faith," but He also "calls, gathers, enlightens and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith." It is in this Christian Church that "he daily and richly forgives me and all believers" and He will "grant me and all believers in Christ everlasting life." Christian discipleship is membership in the divinely ordained Church, every member of

which is consecrated to a kingly and priestly mission. The priesthood of all believers not only expresses the essence of the Church and life within it, but it also makes every Christian a witness for Christ and an instrument by which His power becomes a sanctifying influence in the common life of humanity. In doing the work of evangelism and stewardship Christians are thus acting as Christians, exercising the unique privileges and responsibilities of the Christian fellowship.

To summarize, from the doctrine of creation we derive the concepts of God's sovereignty and our trusteeship and responsibility. From the doctrine of redemption we derive our insight into the grace which restores sinners into fellowship with God and awakens the gratitude, joy, and love which motivate us to give our lives to our Redeemer. From the doctrine of sanctification we derive our understanding of the living faith which drawing upon God's resources bears fruit in obedience and dedicated service. Faith in God the Creator establishes evangelism and stewardship as God's work. Faith in God the Redeemer establishes the basis on which sinful men can do God's work. Faith in God the Sanctifier consecrates us to the doing of this work.

THE CHRISTIAN VOCATION

As a background for an understanding of evangelism and stewardship it is well to study Martin Luther's presentation of the Christian vocation. Even though the contemporary scene is quite different from that of the days of Martin Luther, we may profitably emphasize the principle of Christian vocation as he states it.

The following statements are based primarily on Gustaf Wingren's book entitled *Luther's Teaching on Vocation.*

Luther uses the word vocation (*vocatio, Beruf*) only in connection with the work of a *Christian.* Every person has rank or office, but only the follower of Christ has this divine sense of vocation. This Christian vocation embraces all of life on earth, and covers the entire experience of the individual Christian as it relates to earthly reality.

The individual is faced with the idea of vocation whenever the demands of life and laws, and the needs of fellow men present themselves. In all of these demands we find God's will concerning our life.

God has created life and has given man an earthly occupation. This fact applies to every creature, including the non-Christian. Office and human laws come from God, but they are meant to be used in His service, and not for man's own egotistical ends.

Only the Christian understands this, and realizes that when he assumes his tasks on earth, he is doing God's work, whatever that work may be. This holds true whatever he does, whether it be sweeping the floor, tending the children, baking, cooking, making shoes or clothes, managing a store, directing a bank, or studying in a classroom. The light of the Gospel falling upon such work makes it God's vocation for him. God changes a worker into a steward. God reveals to the believer that everything he touches has been given to him as a sacred trust by God his Father.

According to Luther's thinking this vocation applies to the earth, not to the heavenly Kingdom. It is a concept of vocation aimed at one's fellow creatures, not at God. Thus it has nothing to do with *coram Deo* or *in loco justificationis*. God does not need our deeds, but our neighbor does. God wants faith. It is God's "down aiming" work, which is unrelated to salvation. A Christian lives in his vocation and in his church. The vocation is the concrete form of the law, the church is the concrete form of the Gospel.

To God we are all equal. In His sight we have no office, only faith's empty hands. But here below man is subject to the law, here are all the human statutes, and vocation becomes duty and compulsion.

In this way God also acts through the non-Christian. To be sure, whenever faith enters the picture, vocation is a cross on which the old human being is to be crucified, yet to the new human being vocation at the same time turns into joy and freedom. The fellow creature immediately becomes lovable to the new human being who eagerly and spontaneously serves his neighbor. In this manner vocation is a battleground where God and the devil fight.

Like God, so the devil wants to engage the human will in His service. The human will is like riding an animal; if God sits on it the animal wills and goes as God wants and if Satan sits on it it wills and goes as Satan wants. Hence man feels that vocation only can be lived through strife.

In the New Testament we are told to love our neighbor, and vocation is one expression of this charity and another of God's weapons against the devil. It is God's own love which reaches the neighbor through the Christian, thus making the latter a channel for God's love. God becomes present with His kindness here on earth where the Christian fulfills his duties. But it is sacred work, not man's own. Man is not *causa efficiens,* but *causa instrumentalis.* The devil will try to make me believe that it is my work which leads from me toward God rather than God's work which from Him, through me, leads to my neighbor. The devil also tries to impart within us a sense of disgust for our neighbor, but it is in the service to our neighbor that we must center our strength, and in heaven it will be proven that our meek neighbor was Christ.

Being an expression of God's re-creation through us, vocation cannot be governed by strict rules. Consequently it is not possible to employ casuistry. The solid phase of vocation is the office itself which imposes upon the old human being the duty to act; the movable phase is the love which is born in faith. Man is free in his vocation to do what love to the neighbor demands. Man will then discover that he is really carrying out God's command, that action which He gives us as a final reality—"for good works, which God afore prepared that we should walk in them" (Ephesians 2:10).

"Upward, toward God, is man's will bound," says Luther; "downward, toward our neighbor, it is free." We can, therefore, freely be God's co-workers in the vocation. It is with this freedom as with that of a slave; he is free to touch hands and feet but he must use said freedom of movement in his employer's service. The fact that the slave has freedom to work only increases the scope of his serfdom. His very freedom of movement enables the employer to use him far more effectively than he could a dead object.

But the fact that man is free to do in his calling what charity

toward his neighbor requires means that he can only live up to his vocation through continually renewed prayer, for in prayer man submits himself to God so that He can create new works through His servant.

Hence vocation is of the earth as faith is of heaven. To accept a vocation means that the Christian accepts a world which he, before God, has completely ceased believing in; this is not a world on which one can rely but one in which man can serve. Faith, as it were, points "upward," love "downward." Thereby the miracle of the incarnation is repeated. As God in Christ took the form of a humble human figure so God takes the form of the common man tending his mundane works. God does not appear before the fellow being in His majesty but in the body of His Christian servant. Thus the Christian becomes a *larva Dei,* a mask that God puts before His countenance.

Vocation is earthly—just as offensively earthly as Christ's humanity. It is equally difficult for a modern go-getter to hide himself in obedience in vocation as to believe in Christ in His humbleness.

But as God's love has come to us in Christ when He became a human being so does God's love come to us through people exercising their calling. Fathers and mothers administering their parental care in this wise pass on God's love to their children, and husband and wife pass it on to each other, and neighbor to neighbor, fellow creature to fellow creature.

To briefly relate these thoughts to what has already been said about evangelism and stewardship: Vocation, evangelism and stewardship, must not replace faith; it has nothing whatever to do with assuring us the gift of heaven. It aims at the fellow creature and passes on to him God's love. Vocation, evangelism and stewardship, have within them a cross for the old human being, a joy for the new; for the unbeliever vocation is a duty and an obligation, for the faithful follower of Christ it is a free gift from God that liberates love.

Vocation, evangelism and stewardship, force a person to pray that man may exercise it rightly.

The same miracle that took place when God transformed Himself into a human happens when faith is linked to love—when faith aimed at God in heaven becomes love toward our neighbor on earth.

In this way evangelism and stewardship is a wonder of incarnation, an earthly calling through which God acts.

Thus we see that inherent in the theological implication of stewardship and evangelism described in the previous chapter is the concept of Christian vocation—the steady, insistent, unremitting call of Christ upon the life of each who calls himself one of His children. In sentence after sentence the writer points out that faith is a "response" and that this responsibility—responding—is one of the foundational facts of both stewardship and evangelism. Both are the end results of man's hearing God's call and then responding to it.

The doctrine of vocation, therefore, plays an important part in any thinking on stewardship and evangelism. Before we talk about the response, we need to be clear about that something to which the response is made, namely, the call, God's call, the *vocatio* that no Christian can ever entirely silence or evade. This says quite simply and directly that one of the fundamental motivations of evangelism and stewardship is the call of God to man to go, to follow, to serve, to do. God steadfastly commands me, His child and His beloved, to do His work, and therein lies another of the great compulsions for all Christian activity, especially evangelism and stewardship.

Paul writes to the Romans and in his opening sentence stresses that they are "also the *called* of Jesus Christ—beloved of God, called to be saints" (Romans 1:6-7), and he urges the Ephesians, beseechingly, that they "walk worthy of the vocation wherewith ye are called" (Ephesians 4:1). They were called and we are called to give ourselves to Him as His beloved, as His saints, as chosen people, as a royal priesthood. We are to serve Him, serve His people, witness for Him, carry out His will, intercede in prayer.

The idea of vocation cannot be fully understood without relating it to the priesthood of all believers. To that order, by the redemptive act of Christ, all who believe on Him belong. "Once

ye were no people, but now you are God's people . . . you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who *called* you out of darkness into His marvelous light" (I Peter 2:4-10).

There's the essence of it. Over and above my occupation I have a vocation. Over and above the necessity of earning a living is the call to live my life for Him. And as Luther has pointed out, it does not matter what I do to earn my living so long as in that work I serve and glorify God. Vocation, in fact, extends beyond my occupation. It must control my life in my home, my leisure and my play, my every walking moment. "Whether ye eat or drink, whatever ye do, do all to the glory of God."

This is the call. And stewardship and evangelism are ways of responding to that call of God. That is why these two activities of the Christian assume so large a place in the life of the Christian. They are not mere activism. They are men, sensing God's sovereignty and God's love and grace in the redeeming act on the Cross, responding to the voice that calls, now quietly, now loudly, that His children shall demonstrate their love and gratitude to Him in shining deeds.

Students and Youth

(Section Five of Assembly)

THE PREDICAMENT OF MODERN YOUTH

THE CHURCH that looks to the future is concerned with its young people. In the degree that it teaches and directs the rising generation, the church underwrites its own destiny. A careful concern for those who will be the church of tomorrow is a guarantee of an extension of service and power for the church of today. There can be few matters of more importance to the church than its ministry to youth.

That ministry is no simple matter in any age and the church has never taken it lightly. But at mid-century that ministry is made complex by new situations and new forces which bring their pressures to bear upon all of youth and it is given a new sense of urgency by the supreme significance of decisions which will be made by youth in these crucial days. The battle for the life of the world has been joined. We are confident that victory will rest with God and His church. That victory will be hastened if the church, in our time, can rally youth to its banners.

The Situation

Young people, thrust unready into the complexities of a century of rapid and revolutionary change, are today citizens of a world which is unsteady, weary and fearful. They are dwellers in a society that has for the most part lost its sense of confidence in established moral and spiritual values and that possesses few adequate guide-posts to the future. Fresh from a learning process which pointed to the emergence of man from the jungles of primitive anarchy into a self-regulated and ever-increasing enlightenment, modern youth are discouraged and dismayed by the specters

of the incredible horror of war, human beastiality and the atomic bomb. The shattered illusion of automatic moral progress and the scant likelihood of any immediate lifting of the overcast of the world's despair confront youth with a dilemma which offers them little confidence in the present and uncertain hope for the future.

The fact that the young people have been born in such a world, are not familiar with an age of lesser tensions and may possibly regard the present situation as one of normalcy does not mitigate their situation nor remove from their minds the question as to whether life has any meaning for them except existence.

Economic uncertainties have created an obsession for economic security and made young people fertile ground for current economic theories. Unresolved international tensions create confusion for them in the arena of modern political ideologies. The resurgence of nationalism confronts them with the possibility of divided loyalties, and the innate urge for freedom and justice is sometimes repressed by national considerations and expediencies.

The frustration of life is heightened by the social upheaval of the time. Long established systems of rank, class and caste are crumbling. The break-up of the solidarity of the home, the unprecedented mass migrations and the transference of the displaced person from an emergency status to that of permanence have tended to create chronic social disturbance out of which have come new problems relative to marriage, the home and personal relations. The matter of housing and sexual ethics have become major considerations with new implications. The lengthened span of adolescence and the sudden thrust of responsibility for youth add to the confusion of the age. The cult of liberal rationalism and the concept that human life may be organized satisfactorily without reference to God and His Word have dominated the thought patterns of college students into whose intellectual crucible are cast also the convictions of the God-haters and the indifference of those who refuse to hold convictions.

From all of this has come for modern youth, with their tremendous potential of response to idealistic concepts, the spirit of disillusionment. No longer confident in the past, they see the record

of their elders as one of failure. As they attempt to chart the future, futility and disillusionment are ever-present threats to their hopes and aspirations.

Little wonder then that for young people there is moral and spiritual bewilderment except where God's Word is kept burnished and clear. Lacking full assurance that there is an answer in the broken life of the age, youth reach into their own resources and find there the bewildering complexities of inexperience, unbalance and inadequacy. Unless the Living Word is brought to them in terms of reality and pertinency, they cannot be equipped to meet successfully the problems which they are now expected to solve.

Factors Creating the Situation

It is questionable whether secularism, which concerns itself solely with time and space, is the result or cause of the situation described above. It may be both. But it is obvious that the prevailing spirit of secularism has contributed in large measure to the conditions and attitudes of modern society. The surging desire for materialistic security, the appeal of Marxism, the disillusionment due to man's beastiality and moral aberrations can be tempered only by the conviction that God is writing the pages of history and that while unregenerate man is necessarily immoral, God can and does, by His power, change men's natures so that, as His children, they bring peace and good into society.

The rise of nihilism in education has sharpened the deadly thrust of secularism by giving it a rational point of view and by destroying in large degree the validity of value judgments in the world of education. It has created the concept that the scholar possesses, *per se,* a detached or objective point of view, the illusion that his neutrality is a badge of honor and the viewpoint that he is not morally responsible in his research and study. It is only as the Word of God stands in judgment and gives it the eternal perspective of the Christian faith that education can be expected to suggest meaning and purpose in life.

The nineteenth century saw, in the western world, the rise of democracies with the attendant emancipation of the serf. The twentieth century is witnessing an extension of this phenomenon in the East while in the West it is seeing the wane of the appeal of democracy and the attendant subservience of the individual to the state. In the strong sweep of this movement has come much of the tribulation of our times. Of special significance are the new demands of the national cultures of Asia and the accent on statism elsewhere. When patriotism becomes a religion, moral values are conditioned by political and international exigencies. This has been part of the record of our generation.

Perhaps the most significant factor in producing the predicament of modern youth is the present disintegration of western civilization. Old landmarks have been swept away because a civilization is changing and perhaps disappearing. Western man is losing the Christian convictions which have regulated his life for fourteen centuries. It is presently questionable whether modern life in the West can still be regarded as being based on the Christian inheritance. In the degree that the Living Word permeates western culture will that inheritance be preserved.

Youth's Yearning

If you are to be equipped for the complete life that Word must be made relevant to all of life. The church has a two-fold responsibility in the equipping of its young people for their world: to bring the Word to bear upon all problems and areas of living and to deliver it to the young people who constitute its future.

Bewildered, uncertain and sometimes afraid, modern youth yearn for a sure word. They listen to the many voices crying for allegiance and want to believe that somewhere may be found a voice and a word worthy of ultimate and complete confidence.

If that word points the way through the confusion of our time, it will be heeded by young people. For it will spell opportunity for personal significance without which there can be no genuine hope for youth. It is this possibility for significance which seems lacking and which dampens the spirits of young people. Life is

scarcely worth the effort unless it can be lived well and for constructive purposes. If, on the other hand, life can be invested unselfishly for ultimate good and based on truth, the hazards are of little moment.

In Christ is this sure word. He is still the answer to the problems of life. He has promised a new world. In His truth the validity of goodness and the wrongness of evil become evident. In Him life takes on meaning and purpose. If the Church of Christ can make this Living Word so vital to society that young people are convinced that to love and serve Him is life abundant, their response to His banners and His Church will sweep away the fears for the future. Youth will know that there is possible a complete life and that in Christ they are adequately equipped to realize that life.

YOUTHS' RESPONSIBILITY TO THE CHURCH

To Understand the Church

When youth are responsive to the Word of God, the Word bears fruit in their lives and calls them out from the world into a new fellowship which is the church. In his explanation of "the holy Christian Church," Luther writes in the *Large Catechism,* "I believe there is upon the earth a holy assembly and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind and understanding, with manifold gifts, yet one in love without sects or schisms. And I also am a part and member of the same, a participant and joint owner of all the good it possesses, brought to it and incorporated into it by the Holy Ghost in that I have heard and continue to hear the Word of God, which is the means of entrance."

It is quite common to hear the sentence: the church is the Body of Christ. For youth this can sum up the whole matter. Just as the human body expresses in visible form the acts and desires of the person whom the body enshrines, so the church as a visible fellowship should embody the spirit of Jesus Christ. This understanding of the church points to the sinfulness of separation and divi-

sions among Christians and to the glory of a oneness of spirit among men. The causes for disunity are diverse and explicable but the reason for lack of fellowship must lie not in God's will but in man's nature.

The primary task of the church, the preaching of the Gospel, begins with the individual but is expressed most effectively in the Christian community.Therefore the church brings its members together for worship, inspiration and the reception of power. In proclaiming the Gospel, the church applies Christ's teachings to all human relations. To carry on its program it has a theology which is expressed in the creeds and confessions of the church. In the writings of Lutheran theologians, the cardinal teachings of the Lutheran Church are systematized and made clear.

To Evaluate the Church

Because it may seem presumptuous to invite youth to evaluate the church, it may be well to suggest that youth sometimes see clearly, being relatively free from the astigmatism of tradition. Luther, for example, made his journey to Rome at the age of twenty-eight and posted his ninety-five theses at the age of thirty-four.

It is a normal thing for youth to be critical of the church. Young people frequently accuse the church of institutionalism, impotence and inertia. In the degree that these criticisms assist the church in examining itself, they are helpful. But youth must permit the criticisms to lead them into a deeper understanding of the church's nature, function and problems and realize that it stands under the judgment of God's Word rather than of men.

To understand the church and evaluate it requires experience, reading and thought. Study groups, classes, personal conferences can help youth in this quest for which it has sober responsibility.

To Consider the Church's Ministry

A special channel for service to God is the ministry gearing itself, as it does, to the primary task of the church. The pressing

need of the church for pastors, preachers and teachers is a challenge which cannot be ignored by the church's youth. That challenge is touched always by a sense of urgency. The fields are white unto harvest. Here also are the exalted relations with God and man, the privilege of preaching the Word, the awareness of dealing with the souls of men, the joy of service. For this God wants the best.

As we consider the church's ministry, we should ask ourselves whether we are willing to face the disciplines necessary to becoming good soldiers of Christ and count as joy the difficulties of the work entrusted to those who are called into this special service.

To Participate in the Church's Program

The central aspect of the church's local program is worship. Here is where the Word is proclaimed and the sacraments are administered.

Frequently youth are likely to think and to say that corporate worship and private devotions are not necessary. They are led to this conviction by the example of their elders and by the utilitarian and materialistic standards of society. To deny the value of individual or corporate worship is, however, to discredit the example and teachings of Jesus Christ, the experience of the church and the nature of man. To neglect this field of responsibility is to deny the very means necessary for that spiritual development which youth seek.

The church has always recognized its teaching function. The great commission stresses teaching as a channel by which the nations of the world may be brought to a saving knowledge of Jesus Christ. The catechetical class, Sunday School, study groups and congregational organizations have been prominent in the educational program of the church and offer abundant opportunity for youth to participate in the church's local program. The alert and aggressive young person will participate in this phase of church life and rally other youth to a similar loyalty. Pastors need the interest of youth if these groups are to develop and fulfill a highly necessary function in the local program.

When the church calls upon its members to regard their daily tasks as means of serving the Lord, that does not constitute the total activity of the church. The field of merciful works and welfare service, special ministrations to the poor, the needy, the sick and the infirm are within most parishes and always in the community. The opportunity for youth to serve in the local parish is vast and the acceptance of it will bring much joy and spiritual satisfaction.

To Participate in the Church's National and World-Wide Program

A summary of what local congregations do, even within parish limits, would be surprising but the accomplishments in the larger outreaches of the church are even more impressive. Here, as in the parish, lies a field of opportunity for youth.

Beyond the local congregations, churches organized on an area or national basis conduct student work, youth work, colleges, theological schools, and services of many kinds. National youth and student organizations offer an outlet for outstanding leadership ability and for wider horizons.

On the international level the churches carry on their ministry often through agencies and ecumenical organizations. In Lutheran World Action and all foreign mission activity, youth are enabled to participate in a program which reaches far beyond the confines of a local situation. In the ecumenical experience, however, young people will recognize that theirs is a responsibility for churchmanship and be guided in participation by the convictions and policies of their own churches.

To Participate in the Una Sancta

In the twentieth century international cooperation of Christian Churches has been developing. This ecumenical movement has grown through the calling of periodic world conferences of representatives of churches, culminating in 1948 when the World Council of Churches was formed. These conferences are not the Una Sancta but are evidences of its stirring and life. This ecumenical

movement reaches towards Christian solidarity in life and work throughout the inhabited world.

We must be guarded against false concepts of ecumenical unity. It does not mean the achievement of world community. It is not the prudential reunion of unreconciled churches. It is not an effort to obtain the submission of Christians throughout the world to a supreme hierarchy. It is rather the realization, at long last, that the unity of the spirit calls for efforts to achieve unity in witness and service.

The one holy Christian Church is the one concrete corporate allegiance to Jesus Christ as God and Savior. As God's love embraces every person in the world, the Una Sancta is realized.

In making the Una Sancta real, youth have a responsibility. As God's spirit completely dominates an individual in all his relations, the Una Sancta comes alive in and through that person. In the dedication of their lives to Christ the Lord, youth find the compulsion to live in fellowship with all others who know the Lord, insofar as opportunity permits, and to seek to widen that fellowship at all times.

YOUTHS' RESPONSIBILITY TO THE WORLD

The clue to youths' responsibility to the world lies in the Incarnation. When God became man in the person of our Savior Jesus Christ, He identified Himself with the world. In order to show His love to man God became man; in order to save us from sin He identified Himself with sinners.

Christian youth, in order to fulfill their responsibility to the world, i.e., express their faith in God in love towards the neighbor, must identify themselves with the aspiration and despair of our age. They must address man where he is today, not where he was fifty, four hundred, or a thousand years ago. What is more, the depth of youths' concern for the contemporary world in which they live ought to be commensurate with the infinite concern of God Himself that this world may be saved. "For God so loved the world that He gave His only begotten Son. . . ."

Youths' responsibility for the world will be examined in terms of youths' obligation to understand it, to challenge it, and to change it.

To Understand It

The great danger that confronts Christian youth is not that the message may be attacked. The Christian message has been attacked bitterly, and yet the Gospel has been victorious. The danger is always that the Christian message may be ignored because it is couched in such language as to make it meaningless to the situation in which man finds himself. In order to serve the world in love we must make our message relevant to the world. In order to do this effectively we must understand the world. Only within the Church can the essential nature of the world and the function of man within the world be truly understood. But it is the task of the Church, and of the youth of the Church, to make these insights relevant so that they can reach and change the hearts of men and bring them within the fellowship of the saints.

The Aesthetic Ferment

Our world is looking for a new understanding of man as a creature of sensations. This search is expressed in pictorial art and music, in architecture and literature. What is commonly called "modernistic" art is an attempt to come to a deeper understanding of Man. Man is not a photographic camera; he is creative and responsible. He does not only react to the world; he acts upon the world. Christian youth must understand this development in order to bring the insights of the Gospel to man as a creature of sensation. Those who have artistic talent should learn to understand modern art so that they can express the Gospel to the world in an art that is meaningful to modern man. Other ages had the *artistic* courage to portray Christ the Eternal Contemporary. We need equal honesty of expression. This is also true of architecture where Christians are often satisfied to copy the expressions of a faith of ages long past. An architectural style which was the sincere expression of the faith of another age using the physical materials

which men knew then can become a symbol of utter insincerity if superficially copied by us.

Similarly, there has been a deep soul-searching among the writers of our age. Many have cut through the sham and hypocrisy that insulated man against reality and have looked at man as he is—not as he would like to be. The result has been stark despair. Modern drama is an expression of this inner hopelessness of our age. This is a situation which Christians must understand and to which Christians should address themselves. It is to this despair of man, so clearly and courageously depicted in modern literature and art, that the Church has the answer.

Christian young people must make every effort to acquaint themselves with the aesthetic realities of our age, so that they may become sensitive to the need of the age as it expresses itself so clearly in the arts of our time. It is to this age that they must speak with authority.

The Political Ferment

The aesthetic ferment is significant and revealing, but by its very nature it affects only those who are reached by art and literature. The political ferment, however, affects all men.

The world is in a political upheaval. We are confronted by political theories which though they condemn each other all claim more or less vociferously to be able to save mankind: political theories which emphasize freedom, or security, or peace, or equality, or power. Everywhere people are involved in one or more of these political interpretations of life. Everywhere they are demanding ever greater loyalty and ever larger parts of life. In order that we may fulfill our responsibility to the world, we must understand these theories and the needs which produce them. Man is a political being, and if we want to understand him we must understand his policies. We must understand the reasons which seem to make freedom, or security, or peace, or equality, or power so very desirable. We may not want to take sides in every conflict, but Jesus without taking sides in the political struggle of his age, understood the struggle so well that He could always clarify the issues

when political arguments were presented to Him. If we want to understand man, torn between the political slogans of the age, we must learn to understand the political slogans.

Today men think and act so largely in terms of slogans—democracy, totalitarianism, imperialism, communism, colonialism. Mass man is conditioned to reacting to the political situation in colors—black, yellow and white. Here Christian youth must help all youth understand the dangers of utopian political illusions. The insight that Christ's kingdom is not of this world will make us skeptical of all those who believe in the political solution to the human problem. The insight that government is of God will, on the other hand, safeguard us against political cynicism which paralyzes man and prevents him from the proper use of the divinely instituted orders of preservation. The Church knows that the political life neither redeems man from sin nor is in itself free from sin.

The Economic Ferment

Closely related to the realm of politics is the realm of economics. Here, too, various economic systems are advertised as panaceas to man's woes. Some people speak of "Christian economics" and mean *laissez faire* capitalism. Others speak of "Christian economics" and mean that Jesus would have been a member of the Communist party.

Indeed, it is in the realm of economics that Christianity is used as ammunition by advocates of differing economic systems. Often Christians are duped into participation on one side or the other without any clear understanding of the issues involved. If Christian youth want to understand the world, they must attempt to understand the economic facts of life. We need to appreciate not only the middle class point of view, which is the background and environment of so many of us, but we must also learn to understand the economic views of those millions who have never been properly housed or fed or clothed, who have never had adequate medical care and who have never had any educational opportunities.

Jesus sent messengers to John to tell him that the Gospel was being preached to the poor. Have we an equal concern for the eco-

nomically disinherited? Do we understand that great majority of the world's people which is poor? We must, in order to be able to serve the world, identify ourselves with the "have-nots" as well as the "haves."

What is the Church's message in the economic life of man? Does not the Gospel prevent us from an unqualified endorsement of any economic system? The knowledge of God the Creator adds to the dichotomy of private versus public property a third dimension. Neither the individual nor the community but God is the owner in the economic realm.

The Racial Ferment

Much of the world's population lives in resentment of other races. Many of the statistically most Christian people are also the racially most prejudiced. We find prejudice and discrimination because of race or color everywhere. In America some organizations which preach hatred of negroes and Jews used the word "Christian" in their organizational name, and anti-semitism is fashionable among many "Christians" over the world. The South African champion of Apartheid is a Protestant clergyman. Do Christians understand the race issue? If they do not, they must learn. Many of the tensions of our age which at first glance seem political turn out upon closer examination to be racial. Have Christians attempted to comprehend what it does to a person to be judged entirely on the basis of the pigmentation of his skin or the shape of his nose? Our Lord went straight to the heart of the racism of His time when He pointed out the worth of Samaritans to the Jewish advocates of racial supremacy. Jesus spoke about the racial problems of His age because He knew them and was unwilling to ignore them. Unless the Christian people understand the importance of the race issue in the modern world, their message will sound hollow and hypocritical. Racial resentment and racial pride are the major cause of tension. What is the message of the Church to a race-conscious and race-prejudiced mankind? It is this: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus."

The Social Ferment

Another source of tension in our world is social class and caste. Although it is perhaps most spectacular in its ancient rigidity in India, the stratification of society is everywhere a source of friction. European intellectuals speak with disdain of the "mass," and the class-conscious proletariat of the big cities has a class pride which also tends to disrupt the body politic. The Church is involved in this problem since individual members have often become victims of this situation and have consequently lost all hold on entire social classes. In the United States, for example, certain denominations have become closely identified with certain classes of society to the exclusion of others.

On the one hand, there are those who want to maintain ancient class and caste distinctions which changing social conditions are threatening to obliterate. On the other hand, there are those who are doing everything in their power to destroy these distinctions—at the risk of setting up a new stratification of society. But the Gospel breaks through all class isolation. God's love is not bound by any barriers which men have erected to divide themselves from each other. And the Church must speak against those who desire to perpetuate any form of class antagonism and struggle, whether on the "right" or on the "left." To do this effectively, Christian youth will have to transcend their own caste or class limitations and become proletarian to proletarians, intellectual to intellectuals, etc., for we are "under obligation both to Greeks and barbarians, both to the wise and to the foolish" (Romans 1:14).

The Ethical Ferment

The most important problem which faces the world, however, is the problem of values. What is right and what is wrong? What is Truth? Here the confusion is greatest; here the need for Christian understanding is the most profound. Here people are sincerely searching for answers. Is right that which is useful to society? Is it the greatest good for the greatest number? How do we establish what is useful to society, or what is the greatest good for the great-

est number? Is right that which is useful to our nation? Is right what is useful to our class or political party?

No other question is of greater concern to the people of our age than this question of values. Does the end justify the means? But what is an end and what are means? It would be extremely dangerous to ignore this ethical ferment, this search for values, from the safe island of Christian Law. We will not show our responsibility by ridiculing those who honestly strive for a foundation for life. Can it be found in man? But what is man but the chance product of a chance evolutionary chain? Can it be based upon science? But how objective is science? Do we not already have an eastern genetics and a western genetics? What is history but the lies of the past? Who invented the telephone depends on our politics. Truth and Right are what those who have power can enforce. This is the hopeless answer to the ethical questions of our age. We must understand this hopelessness, this nihilism, if we want to understand our world. We have to identify ourselves with those who seek freedom and find slavery; seek truth and find nothing but lies; seek justice and find ruthless power, in order to understand their despair. If our message is to mean anything, we must address it to those who are in despair and who know something about anxiety, the fear of nothing. The sick need the physician, but we must learn to talk to the sick and understand their disease—for it is our disease as well.

Christian youth in order to understand the world must share the confusion and the agony of the world. We are part of this world and as we understand our world we learn to understand ourselves, our own need and hopelessness, anxiety and despair. And yet into this despair and anxiety, into this age of relativism and nihilism, the Church proclaims absolute truth—not a truth besides others, but the Truth which gives meaning to all who search for truth. The truth of the Gospel does not consist in a number of propositions which we intellectually accept. Truth is the Living Christ, the Son of God, the Savior. He is the answer to the relativism and nihilism of our age.

Ecumenical Relations

(Study Topics of Commission Eleven)

I. ECUMENICITY AS AN INHERENT PRINCIPLE IN LUTHERANISM

A. According to the constitution of the LWF it is one of the purposes of the Federation "to foster Lutheran participation in ecumenical movements." "The Lutheran Church cannot claim to be a responsible church unless it also does its part in shaping and helping the ecumenical movements" (Revised Handbook, p. 20). What is this part to be? This will largely depend on what the Lutheran conception of ecumenicity is like.

B. Lutheran churches can no doubt cooperate with other churches in externals. But is Lutheran ecumenicity limited to such common action (*via practica*)?

C. Lutheran churches also have a specific contribution to make to ecumenical thought and action. But do they hold that the Una Sancta, the true Church of Christ, is composed of the contributions which the various churches bring in?

D. If the Una Sancta is neither the sum of the empirical churches nor identical with one of the empirical churches, including the Lutheran Church, what is it and how does it compare with the variety of churches? What is the relation between the Una Sancta and the Lutheran Church?

E. Are there any elements in the Lutheran doctrine of the church which not only permit but perhaps urge the Lutheran Church to transcend its denominational limits in thought and action? Is it therefore justified or would it be too ambitious to speak of ecumenicity as an inherent principle in Lutheranism? What is the position of the Lutheran Creeds in this respect, particularly of the Augsburg Confession?

F. Does the Lutheran Church regard it as its duty "to do its utmost for the manifestation of the Church in its oneness" (To-

ronto Statement of the WCC, 1950)? If so, how far is it to go in that direction? How is the Lutheran Church to retain the blessings of ecumenicity while avoiding its possible dangers, e.g., unionism for the sake of expediency?

II. ECUMENICITY IN THE HISTORY OF THE LUTHERAN CHURCH

Church history of the Reformation period provides examples for an outspoken distrust towards unionism of any kind as well as a sincere desire for *concordia* on the part of the Lutheran Reformers. This is not necessarily a contradiction. Ecumenicity as practiced by the Lutheran Reformation apparently implies both an intense feeling that for the true unity of the church the "consensus" as to the pure preaching of the Gospel and the right administration of the sacraments is indispensable, and a profound conviction that the Church of Christ is essentially one and its divisions should be overcome. Both tendencies cannot be separated from each other. How did they influence and direct Lutheran participation in ecumenical movements in general, in the different countries in which Lutheran churches are located and according to church history as taught by the respective churches?

For this study Dr. Stewart Herman has recently led the way in his brilliant essay on "The Background of Lutheran Participation in the Ecumenical Movement" (The Lutheran Quarterly, February, 1951, pp. 34-45). But further elucidation of the matter by investigation into the various periods of Lutheran church history seems to be possible and desirable, e.g., with respect to the relations between the Lutheran Church and Orthodox Churches in the East.

III. ECUMENICITY IN LUTHERAN MISSIONS

A. The discrepancy between obeisance to confessional conformity and loyalty to the ecumenical idea is most acute on the level of the younger churches. If "a vital obligation to strive for the realization of unity" is recognized by the Lutheran Church, as has

been done by the Lund Assembly, 1947, Lutheran missions cannot shun the call for repentance which that Assembly has issued. Have Lutheran missions evaded the danger, not uncommon with all denominational missionary enterprises, to substitute confessional propaganda, i.e., shaping of the younger churches after occidental denominational patterns, for simply preaching the Gospel and "edifying the Body of Christ"?

B. It is well known that much is being done in Lutheran younger churches in order to pave the way for union of different Lutheran churches as well as cooperation with other denominations. Here the basic problem of Lutheran ecumenicity as described above emerges again: How is a Lutheran church to remain what it is and should be while making every effort not only to unite with other Lutheran churches but also to enter into closer association with other churches? But a new note is added to the question. More than everywhere else the churches on the mission fields are led to think of themselves primarily as witnessing churches. According to the New Testament, witness and unity of the church are closely related, the very purpose of church unity being "that the world may believe." There are present day facts which correspond to this biblical view. Missions have always been the dynamic heart of the ecumenical movement. The concept of "partnership in obedience" as describing the relation between sending churches and younger churches (Whitby, 1947) has certainly been one of the most promising recent contributions to ecumenical thought in general. Will Lutheran missions and Lutheran younger churches be ready to recognize that the witness and the unity of the church somehow depend on each other? Will they realize that common witness may open up new roads to a unity that has as little to do with strategical moves for merger as it surpasses confessional propaganda?

C. The church's missionary witness for the nations and its unity have one thing in common: both will come to their consummation on the Last Day only. Will the rediscovery and reinterpretation of that eschatological aspect of the Great Commission lead Lutheran missions to a reevaluation of their essentially ecumenical outlook? Would it be wrong to expect in that case important reac-

tions to set in upon the ecumenical attitude of the Lutheran Church at home?

IV. A LUTHERAN EVALUATION OF THE ECCLESIASTICAL STATEMENT OF THE WORLD COUNCIL OF CHURCHES, TORONTO, 1950

This topic may seem to be of rather temporary significance only. But as the Statement has been commanded for study and comment in the churches, it should be viewed from a Lutheran standpoint, too. In addition, there is a strong feeling in Lutheran circles that the Statement for its intrinsic value will be of lasting importance and deserves careful consideration.

The story of Toronto as told by Oliver S. Tomkins (*The Christian Century,* August 9, 1950) reveals that the Statement is in itself a product of such "mutual exchange of thought and experience" as recommended in the Statement. Lutherans all over the world will no doubt wholeheartedly agree and make every effort to contribute to such an exchange. But several points to ponder remain, e.g., the following:

A. How does the unity of the true Church that is based upon Christ's headship over His people compare with the attempts to realize a fuller unity of the churches on earth through the WCC or by mutual recognition of the churches? Are we to hope that those attempts "will lead to the recognition of the full truth and to unity based on the full truth" (IV, 5) in such a way that we proceed from faith to sight while still belonging to the *ecclesia militants* on earth?

B. How does the vision of unity as expressed in the Statement compare with Articles VII and VIII of the Augsburg Confession? How does the LWF fit into the WCC's ecclesiological view?

C. According to the conclusion of the Statement the World Council "exists to serve the Churches as they prepare to meet their Lord who knows one flock." Is it sufficient to open up this eschatological view of the Church in one concluding sentence only instead of giving it a more prominent place?

D. Some anxiety has been expressed in non-Lutheran circles that the WCC might be too careful in recognizing the "heritage" of individual churches (IV, 8) which might lead to blocking up the Council's initiative by confessional autocracy. What can Lutherans do to dispel such anxieties?[1]

V. LUTHERAN ECUMENICITY AT HOME

A. Are Lutheran churches ready and willing to apply principles to which they agree on the plane of the ecumenical movement to their own denominational family? Which are the causes that still prevent separate Lutheran churches in one country from merger?

If theological factors are involved, are they being dealt with in serious mutual consideration? If non-theological factors are involved, are investigations into their legitimacy and timeliness being carried through? Are we aware of the danger that closer fellowship among Lutherans might be sacrificed for the sake of blind attachment to anachronisms?

B. The ecumenical movement certainly needs prophetic leadership from above. But unless it also finds grass roots in the local church it will remain ineffective. It may teach the local church not only to appeal to self-interest but to call out self-sacrifice. What can be done in the field of ecumenical education of the local Lutheran church by way of interpretation, proclamation, identification (terms by Canon M. A. C. Warren)? How can the local church's interest in the missionary movement or in inter-church aid be transferred from self-complacent rest on one's laurels to the recognition that demands on the ecumenical level are unlimited because they are demands of the Holy Spirit?

C. What can be done in order to stimulate interest in ecumenical work among the young people of the local church (e.g., setting up of ecumenical youth councils, etc.)?

1 NOTE: For an almost unconditionally consenting appreciation of the Statement from a Lutheran point of view, see Peter Brunner, "Pneumatischer Realismus," *Evang.-Luth. Kirchenzeitung*, 1950, No. 8, pp. 122-124.

The Incarnation

If the Eternal God Himself
In all His power divine,
On that first Christmas eve, had come
To ancient Palestine:
All mankind would have been consumed
As by refiners' fire;
For sinners in His awesome light
Would shrivel and expire.
So God in His great love became
An infant meek and mild:
The Word, made flesh, among us dwelt
In Mary's holy Child.
His glory cannot blind us now;
His power turns to grace;
His majesty becomes His love:
We rest in His embrace.
O God Incarnate, Son of Man,
Our hearts to Thee we bring,
And with the angel hosts tonight
Our endless praises sing.

J. Helmer Olson

Notes and Studies

A LETTER CONCERNING A LIFE PROBLEM OF A PEOPLE—TO THE CLERGY OF THE CHURCH OF SWEDEN FROM THEIR BISHOPS[1]

Among the many problems of our day on which the individual as well as the community is forced to take a stand, the sexual problem presents itself as one of the most serious and difficult.

Undoubtedly there is much of honest effort in the contemporary debate on sex to give people real help. To the good must be reckoned especially the emphasis on the positive values of sexual life. But these advantages are imperilled if the sex life is considered primarily from the viewpoint of the individual's demand for enjoyment and happiness and if regard is not paid to the Creator's norms for social existence.

It is the mission of the Church to proclaim the will of God, as it is revealed in the Gospel, and to apply the central message of the Gospel to the changing circumstances of life. But ours is an age of violent change and in many places even within Christendom the result is uncertainty concerning the application of the Gospel. This is so for instance in the area of sexual ethics, an area that presents certain practical problems that are without precedent.

This situation has led the bishops of the Swedish Church to direct a joint statement to their clergy and through them to their congregations.

MARRIAGE AND DIVORCE

Marriage, a legalized union of one man and one woman, has as its purpose the common welfare and care of parents and children. It seeks the development and deepening of their character

1 Translated by the Editor from the Swedish text which was printed in Stockholm, 1951, Diakonistyrelsens Bokförlag.

and is the absolute foundation of community life. The Church wishes to protect and preserve this gift of God.

Marriage vows in God's will are irrevocable. Security and stability in the fellowship of the home depend on the fact that the marriage bond is indissoluble. The unshakable intention of the parents to belong to each other throughout life saves them from being driven whither in their deepest nature they do not wish to go. Together they should share prosperity and adversity, and should seek so to solve the difficulties and conflicts which they encounter that such do not separate them but instead bring them closer to each other. Honest effort to overcome disharmony when it arises can unlock new possibilities of happiness and bring richer results than a frictionless marriage. Security and stability in the fellowship of the home—as all experience confirms—are of incomparable importance also for the healthful development of children. Children who must grow up in a home disharmonious or broken go out into life with radically diminished opportunities.

For this reason the Church is opposed to that divorce-mentality of our day which would make marriage a contract binding the parties only as long as they desire each other. Exceptions do arise where divorce can and really should take place. In such cases, as the words of Jesus remind us, the basic reason is always in the hardness of the human heart. When man and wife are both concerned about humble obedience to the will of God the thought of divorce cannot be permitted. But when one parent is guilty of conduct which destroys the marriage, and persists in such conduct, divorce can be warranted for the sake of the other parent or of the children. Even this should not take place until all other ways of settling the disagreement have been tried.

RELATIONSHIPS OUTSIDE OF MARRIAGE

Only marriage can provide the security which is a prerequisite for a life together of lasting happiness. In an age where looseness in sexual relationships becomes increasingly common only the irresponsible can fail to see the peril threatening both the young and

the entire community. Many parents seem to have lost faith in the possibility of maintaining fixed and firm norms for their children. But just as little as widespread dishonesty can induce the Church to lower the standard of truth, ought the sexual looseness of our day influence the Church in its stand that all sexual relationship before and outside of marriage is sin both against God and man. Unless a proved and steadfast will to faithfulness and life-long companionship is present the fundamental requisite for trustful sexual intercourse is lacking. The Church cannot approve even of so-called common-law marriages, since the thought of possible dissolution is not excluded from the start. From social or other viewpoints they may seem to be different in character, but this does not mean that they can be justified from a Christian viewpoint.

When the Church decisively warns against sexual intercourse before marriage it does so in a truly positive spirit. For one does not do youth a service by a compromise which will only increase the difficulties standing in the way of a happy marriage.

The Church opposes all talk about trial marriages. There is no guarantee in trial marriage that it will bring success. Where there is genuine affinity and true love, there is the possibility for mutual concern to discover increasing harmony in the sexual relationship.

A difficult problem arises when two young people wish to marry but have no prospect of a home. Such a situation reveals a fundamental defect in modern society which the State has an urgent duty to remedy through its social politics. Where the problem is not solved the Church recommends to the youth that they get married even if for a time they must live apart from each other. Such a solution is certainly not ideal, but the couple do live their sexual life under these circumstances as man and wife who through marriage have wanted to certify that their relationship is permanent.

CONTRACEPTIVES

The Church cannot approve of the idea that pre-marital intercourse is permissible if contraceptives are employed. Contraceptives can indeed reduce the risk of an illegitimate child, but this changes the character of premarital relationships just as little as the fact

that one party to adultery may be sterile changes the nature of the adultery.

There is something wrong in any marriage where the couple are biologically normal but want no children. Yet children are not the sole purpose of marriage. Above all, marriage is significant because it establishes a firm and genuine fellowship between man and woman. Sexual intercourse between man and wife can be a complete expression of this fellowship though unusual conditions may make necessary an avoidance of conception. Seriously considered this situation does lead us to concede that under certain circumstances contraceptives may be permitted.

ABORTION

From experience we know that fateful conflicts can arise between a dutiful love to the living and to the unborn. Situations can occur where a divorce must be made between the life of the mother or of the unborn child. Our church does not share the opinion that abortion under any circumstance is to be condemned. But on the other hand our Church is deeply distressed over that abortion-mentality which would give to the pregnant woman free choice as to whether or not her child should be born. Only in those cases where conception is the result of a clear violation of a woman may she herself request abortion and when after thorough consideration she decides that it would be better if this child were never born.

When a physician finds on examination that a continuance of conception until birth may in all likelihood mean the death of the mother or physical or mental incompetence for either mother or child, he may consider the possibility of ending pregnancy. On such medical advice Christian love can counsel abortion. But to put an end to pregnancy on account of the community's inability to provide life's social opportunities for the child and the mother is to indict a community which ought to be concerned about the remedy of such social faults. The Church appreciates the establishment of clinics which through expert and responsible personnel seek to prevent abortions. The Church is especially conscious of this need

under the present law on abortions, for she has experienced in her ministry of counselling what anguish and anxiety can plague both the subject of abortion and the physicians and nurses who must take part in the operation.

The Church strongly emphasizes the responsibility of the father both towards the expected child and the expectant mother. Any man who evades this responsibility is unworthy both as an individual and as a member of society.

From a Christian point of view the child born out of wedlock is just as valuable as the one born in marriage and is entitled to the love and care of those to whom it belongs.

Pastors and members of the Church must consider it their duty to prevent abortion on the part of a mother in desperate circumstances by being ready to offer economic support or finding a suitable foster home.

STERILIZATION

The Church raises no objection to the theory that some persons because of constitutional reasons should not reproduce themselves. But sterilization involves a mutilation and should not be resorted to except after full consideration of all factors. Experience can testify that serious mistakes have been made in this matter. It is therefore necessary to emphasize the importance of careful investigation before such an operation is undertaken. Study ought to be made of the possibility both of loving care for the offspring and of eventual favorable development even in regard to constitutionally-determined factors so that the subject might be restored to complete social life.

It is important that if sterilization be undertaken the subject shall have full knowledge of what this means. There may be cases where such knowledge may instead be given to those closest of kin.

ARTIFICIAL INSEMINATION

The science of genetics has discovered the possibility of conception by artificial means. Its motive in this research has been

highly commendable, namely, a solution to the problem of childless marriages. From a purely genetical viewpoint it may seem to be of secondary importance where the sperm comes from. But this question is highly important from the viewpoint of religion and morality.

The Church does not believe any ethical problem arises when the sperm is transferred from man to wife—in homologous insemination. This may be regarded as a medical means of realizing the aim of marriage.

But the Church takes a different attitude towards heterologous, or alien, insemination—where the sperm is transplanted to an unmarried woman, or to a married woman from some one else than the husband. The Lord says concerning man and wife in marriage that the two shall be one. This unity is manifested in their child. A child resulting from insemination has a natural father from whom both physical and psychical traits are inherited. Such an expression as "test-tube children," therefore implies either a conscious or unconscious misuse of terms.

A man who provides sperm for insemination has violated the very principle of fatherhood. He becomes the parent of children whom he does not know and to whom he neither can nor is allowed to give fatherly care.

A woman who gives birth to a child of alien insemination can hardly avoid, during the period of pregnancy and of rearing the child, thinking constantly about the man who is the natural father of the child. Even if only in the form of a shadow he assumes a presence in the child. Thus the parents violate the commandment of God that the two shall be one.

The child born of alien insemination is the victim of a wrong. The very fact that the natural father must remain anonymous—unless indeed the marriage is to be an obvious three party affair—deprives the child of a right to know who are its parents, a right supported both by Christian principle and legal tradition. If the child discovers that he was conceived by insemination he will be threatened by mental conflicts, especially in two of life's most serious periods, that of puberty, when he will question his parentage,

and that of marriage, when he may be in doubt as to forbidden relationships. If it is concealed who are children by insemination and who by natural conception, an element of uncertainty will be introduced into community life which may make all children suspicious, but especially those who grow up in a one-child family.

The Church (in Sweden) is responsible for the community records and is therefore particularly concerned about the insertion of false or misleading data in the church records which would result from alien insemination. In such a case these records would no longer be a dependable source of research in inheritance or kinship.

HOMOSEXUALITY

Homosexual practices are a violation of the commandment of God. The provisions of the new Swedish penal law cannot therefore be regarded as giving ethical approval to homosexual acts. It can however be granted that other means than imprisonment are necessary if a homosexually inclined person is to be helped. The one who truly struggles against this affliction should be met with all the sympathy and encouragement which are called for by Christian love.

The medical profession should be particularly concerned in finding medical means to free the homosexually inclined from their abnormal impulses. It is of importance that a homosexual of weak character should not be entrusted with youth whom he might be tempted to corrupt.

The community cannot escape the duty of taking strong measures against those who promote homosexual practices in the interest of monetary gain.

A heavy responsibility rests on the clergy to bring to the individual in his particular condition the kind of help indicated by the principles described above.

To complain about the evil of our times is of little avail. Of more importance is the giving of help through preaching, teaching, and counselling. All the while we should keep in mind the Saviour's own attitude. Only in the Sermon on the Mount and in Matthew,

chapter 19 (and in parallel passages) is the sexual problem expressly mentioned. In none of the Gospels is there any detailed instruction on this subject. We find in Jesus nothing of that intensive busying with sex as an isolated theme which is so common in modern discussion. His instruction concerning adultery fits naturally into the context of life as a whole. If we follow this suggestion the Church will help people to understand that the sexual problem will never be solved in isolation. In its teaching of youth the Church must make clear that the life of love is a gift of God which is not to be relegated to some dark realm of dishonor. On the other hand an overemphasis on the sexual can easily imperil a healthy development.

We ought not to forget how sharply Jesus warns against adultery and how highly he estimates marriage. The joy of the wedding and of giving birth to a child became to him a natural symbol of the joy of the kingdom of heaven. The commandment regarding adultery is reaffirmed by Jesus in strong terms.

The Church should remember also wholeheartedly the mercy of the Saviour towards those who have broken this commandment. He did not speak contemptuously about the prostitute. He received the sinful woman in the Pharisee's house, forgave her many sins without any reservation, and paid more attention to her than to the self-righteous Pharisee. At times it has seemed as if the Church could not bring herself to forgive this sin as fully as other sins. Herein the Church does not follow in the Master's footsteps. The path of the Church must be that of Jesus—firmness in moral principles, clear teaching in regard to transgressions of the commandments of God, and limitless mercy towards those who repent of their sins.

"And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Romans 12:2).

Book Reviews and Notices[1]

Thorsten Bohlin. Edited by Gert Borgenstjärna et al. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1950. 382 pages. Kr. 12.

This is not a biography of the recently deceased bishop of Hernösand, Sweden. The subtitle reads "en minnes-och vänbok" (a memory and friendship book), a volume of warm tributes, dedicated to the memory of a beloved friend, an able churchman and profound scholar. It contains no less than thirty-four contributions by persons representing many different professions, groups, and classes, including members of his own family. A number of illustrations present the bishop in various groups and situations and give intimate views of his many-sided interests and broad sympathies.

It is impossible to review a book of this kind. Each tribute is a flower of affection on the bier of a friend. There is the tender picture of childhood in the parsonage home, written by his sister; the story of student days at Uppsala; the experiences of the Young Church Movement and the Christian Student Crusade in 1911, in which Bohlin took an active part. Then come his years as professor at Åbo, Finland, together with Yngve Brilioth, the present archbishop of Sweden; his call to Uppsala; his theological labors; his appointment as bishop.

Intensely human, nothing human was foreign to Bohlin. He was indefatigable as bishop in his far-flung diocese in northern Sweden; his interest and sympathies reached out to all classes and conditions of men. He was not the ecclesiastic, but rather the *pastor pastorum.* He recognized no class distinctions; he was concerned about human personalities—whatever their outward circumstances. There is a picture of him with his arm around the shoulders of a man ninety years old; another in the midst of a group of children. Beneath his chasuble and bishop's miter dwelt a warm heart and a humble spirit.

He was a prolific writer. His theological interest was largely centered in the life and works of Sören Kierkegaard on which he was a recognized authority. He was also a student of Pascal, whose thoughts colored his own thinking.

He is pictured as an invincible debater and an able apologist for the Christian faith as a living experience rather than as a system of dogmatic formulations. He had a close kinship with Nathan Söderblom in his broad ecumenicity. Like him, too, he could be quite unconventional and not without a keen sense of humor.

OSCAR N. OLSON

Older People and the Church. By Paul B. Maves and J. Lennart Cedarleaf. New York: Abingdon-Cokesbury Press, 1949. 272 pages. $2.50.

A pioneering work in its concern for comprehensively relating the needs of older people specifically with the ministry of the church, this volume by Maves and Cedarleaf is excellent. The authors amply fulfill their purpose of providing "an inclusive book of background material and concrete action suggestions for church leaders concerned with the ministry of the church to those in later maturity." Purchasers of the volume actually receive a bonus in that many of the observations and insights, and especially the principles delineated, will prove effective aids in ministering to the total congregation, not merely to the older members thereof.

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1 Books reviewed or noticed in these pages may be purchased through your church's publication house.

The book is divided into four parts. The first offers an opening chapter properly representing older age as "A New Frontier for the Church," citing opportunities for the congregation and for the minister. Other chapters give excellent summaries of the best current understandings of (1) population trends and their significance; (2) the biology of "The Aging Process," presenting a balanced picture of its normalcy to offset the many mistaken notions about older people; and (3) the psychological and personality adjustments in older age and the obligation of the church in "changing the ambiguous attitudes of our society toward older people by an appeal to the community conscience, based on knowledge both of ethics and of older people."

Part IV, "Social Resources and the Church," is somewhat akin to Part I in that it gives attention to facts and movements outside the church of which the church must be cognizant and to which it might bring an enlightened Christian witness. Thus, one chapter is concerned with "Social Security and Retirement," the other with "Social and Welfare Services." The Lutheran reader is pleased to note the authors' awareness in this part of the work of the National Lutheran Council, and in a preceding chapter of the work of the Missouri Synod and the United Lutheran Church in ministering to the deaf and blind. The work of the United Lutheran Church in this area the authors commend as "especially outstanding."

For the parish pastor Parts II and III, "Pastoral Care of Older People" and "Group Work with Older People," will represent the meat of the volume. The latter section, discussing in separate chapters "The Functions of Group Leadership" and "Principles and Methods of Group Work," contains much material of value in working with youth, women's, and the men's organizations typically found in our congregations. The chapter on "Worship and Special Observances" offers a number of action possibilities, not all of which will appeal to our circle. The suggestions nonetheless should stimulate at least the more imaginative pastor to thought on how, in worship services during the liturgical year, he can in various ways meet the special needs of his older members and help prepare the younger members for the realities of aging.

The case-by-case analysis of several visits to aged persons in Part II will be of especial interest to pastors who are willing to try to understand why certain persons act as they do and say what they say. Keen psychological insights are frequently apparent. The authors' delineation of a set of "Principles and Methods of Pastoral Care," in which the dynamics of the pastor-parishioner relationship is analyzed, should also provide the thoughtful pastor a frame of reference within which he can review his own pastoral work, whether with young or old.

This book, thus far alone in its field, merits the careful reading of every clergyman who regards himself as a pastor, and equally so the reading of those men who prefer to think of themselves as preachers proclaiming God's Word for their times.

CARL F. REUSS

Introductorium Theologicum. By Åke Andrén. Stockholm: 1950. 235 pages. Kr. 10.

Introductorium theologicum pro scholasticis et concionatoribus, qui aegrotos et periculose decumbentes visitare atque concionari incipiunt is the full title of the manuscript studied by Andrén, and sufficiently indicates the contents, namely a theological introduction for scholars and preachers beginning to preach and to exercise pastoral care among the old and sick. The riddle is to find the author and the date of its writing, which are not given in the manuscript of 74 pages in the Royal Library at Stockholm. An Analysis of content shows its dependence on similar works in Germany and Sweden both before and after the Reformation. The author, after a very thorough study, comes to the conclusion that toward the

end of the 16th century someone made this copy of an original text which appeared around 1539-40. He thinks the Swedish archbishop, Laurentius Petri, had something to do with the original text.

Andrén's volume is No. 23 in the important and growing series of *Samlingar och Studier till Svenska Kyrkans Historia,* and is another contribution to the study of the relationship between the German and the Swedish Churches in the early 16th century.

CONRAD BERGENDOFF

About Myself. By Nevin C. Harner. Philadelphia: The Christian Education Press, 1950. 133 pages. $1.75.

This is a companion book to the same author's *I Believe: A Christian Faith for Youth.* The former volume dealt with youth's thinking about the major concepts and realities of religion. This one concerns the more earthly, but no less important, factors of everyday adolescent experience. Chapters like "Those Apron Strings," "Getting along with Others," and "Jobs and Vocations" are characteristic.

Those of us who know the author's work, perhaps even call him friend, expect wise, good-humored, and vital writing. In order to test one's own judgment, the book was submitted to one of the teenagers for whom it was written. Here is her analysis:

Selection of topics: all right.

Style: a few remarks here and there not so good.

Up-to-date: yes.

Newest material: "Chip Off the Old Block."

Liked least: "Boy Meets Girl" (preachy).

Liked most: "Ladder of Growth."

There is plenty of psychology, biology, and guidance theory and technique in the background. The presentation, though, is simple, concrete, straightforward and interesting.

RALPH D. HEIM

Problems that Plague the Saints. By W. A. Poovey. Columbus: The Wartburg Press, 1950. 184 pages.

The title suggests the contents of the ten chapters of this book. Each presents a common problem or question, puzzling to many church members. Why does the church want your money? What does it mean to "turn the other cheek"? Should the Bible be warped in meaning to suit individual notions? What should be done about the many substitutes offered for the faith of our fathers? These and many other questions are answered on the basis of sound biblical interpretation. The author is pastor of Christ Lutheran Church, San Antonio, Texas. He taught for a time at Capital University and Texas Lutheran College. No doubt these ten chapters were founded on addresses given for the particular benefit of lay people. They show how the preacher may effectively appropriate the arts of journalism and public speech. Each chapter is introduced so that attention is secured from the very first sentence. Illustrations abound and are well selected and attractively presented. Vocabulary is down to earth, and the organization of materials logical and clear. In addition to its reading value for the laity, pastors would be repaid by careful study of the writing techniques employed by the author.

AMOS JOHN TRAVER

Homiletics. By M. Reu. Minneapolis: Augsburg Publishing House, 1950. 639 pages. $3.50.

This is a reprint of Dr. Reu's work which was completed in 1922 and originally published by Wartburg Press, Columbus, Ohio. Many Lutherans will welcome the reappearance of the volume. Though some might wish that certain revisions could have been made, they will acknowledge that even in its original form it is a valuable basic work on preaching. Most of the many books on preaching which have appeared in the past quarter of a century do not approach the merit of this text.

A detailed analysis of the contents seems unnecessary here. Most Lutheran pastors know the book or know of it. For many it was their text in homiletics and for others it was a chief supplementary volume. The reprinting will solve or complicate the problem of a satisfactory text for some current professors of homiletics in Lutheran seminaries.

In some ways the old style arrangement of paragraphs of large print for the essential matter and small print for expanded materials is confusing and unwieldy, especially when the latter extends for pages and pages, but the interested preacher will have no real difficulty. Since the sharing of a vast study and knowledge of the world's best works related to homiletics is one of the finest contributions of the volume, the reader will want to read all. He will be rewarded by the mass and scope of scholarship which is presented.

Lutherans are grateful for the treatments of the sermon understood in the context of the congregational service and life, for the sections on the Church Year and the pericopes, and for the strong emphasis on the primacy and proper handling of the Word. In the light of much contemporary writing on preaching which minimizes or perverts the latter matters, Reu's work is a vital witness and a strong challenge.

Almost all of the subjects usually treated in works on preaching are to be found presented adequately here. Treatment of the following is either weak or lacking: illustrating, originality and borrowing materials, conclusions, sermons for children, radio preaching. Because of the insistence throughout that the sermon is primarily for the edification of a Christian congregation there is little discussion of the sermon addressed to non-Christians or nominal Christians. Dr. Reu makes it clear that it is not his purpose to deal with missionary preaching. There are those today who believe that there is a great need for missionary or evangelistic preaching even within Christian congregations, and your reviewer is of this mind.

This book is not the light and shallow sort of text on preaching which has been published repeatedly in recent years, but a meaty volume whose study or re-study will be beneficial to any true servant of the Word.

ALBERT H. KECK, JR.

Resources for Worship. By A. C. Reid. Nashville: Abingdon-Cokesbury, 1949. 154 pages. $2.00.

This book of "sermonic miniatures," developed from chapel talks given by the author at Harvard University and at Wake Forest College, reveals much of both the strength and the weakness of contemporary American preaching. Each of the fifty messages is based on a carefully selected passage of Scripture. Each is a masterpiece of succinctness, presenting a single central truth, sometimes against the background of a clear-cut analysis of the text, sometimes in the form of a neat spiritual essay, always with an abundance of apt illustrative reference to the fields of science and culture. The style throughout is direct and simple, yet fresh and fascinating.

Professor Reid has a special gift for interpreting biblical truth in terms of modern sociological, psychological, and ethical insight. He impresses one with the reasonableness and attractiveness of the Christian message. Even the doctrine of the Deity of Christ, which many modern preachers avoid or refer to only equivocally, is clearly and effectively proclaimed. His pages move the mind and heart of the reader by their pictures of the beauty and nobility of "the crystal Christ."

Yet one completes the book with the feeling that something is lacking of the full realism of the Scriptures, of the disturbing truth concerning him who is "despised and rejected of men." There is little here about the *eternal* issues of life and death, little about the deeper meanings of redemption, little of the challeng-

ing I-Thou emphasis which is characteristic of evangelical preaching at its best.

Nevertheless, the volume contains a goodly store of "resources for worship," both public and private, in stimulating and helpful form. It will both instruct and inspire the lay-reader to a fuller Christian commitment and provide valuable seed-thoughts and wise guidance for the preacher who is anxious to interpret age-old truths in terms understood by today's seekers after God.

BERNHARD CHRISTENSEN

A Treasury of Sermon Illustrations. By Charles L. Wallis. Nashville: Abingdon-Cokesbury Press, 1950. 319 pages. $3.50.

Among the 2,400 items in this collection there are numerous brief quotations, only a sentence or two in length. There are few illustrations from living experiences. It is stretching the meaning of "illustration" to include some of the items under that term.

Sometimes the quotation is so brief it seems to be misquoting the author, or giving so partial a view that it amounts to the same thing. Dr. Paul Scherer is quoted (No. 1665): "There is such a thing as a call to the Christian ministry. It comes from the world—a world committing suicide." This is the first of four items under the topic "Call to the Ministry."

I note that stewardship deals entirely and exclusively with money. Four national holidays are listed as days of the Christian Year. The only helpful (?) item of the three under "Communion service" is No. 568: "When asked, during his exile, what the greatest experience of his life had been, Napoleon answered, 'My first communion.'"

It is interesting to note the author's field of reading. Statesmen are quoted frequently: Lincoln, 34; Washington, 12; Woodrow Wilson, 11; Theodore Roosevelt, 10. Thomas Carlyle appears 24 times and Robert Louis Stevenson, 16. E. Stanley Jones is quoted 26 times, though in some cases Jones' use of another's incident appears in this list. Harry Emerson Fosdick is quoted 12 times, while only one item appears for each of the following: John S. Bonnell, George Buttrick, John R. Mott, Norman Vincent Peale, Joseph R. Sizoo, Walter Van Kirk, L. P. Jacks, Robert Moffat, Alexander Mackay.

Most ministers have gathered helpful illustrations from actual Christian living, and not merely what someone has said about life. Illustrations may cloud or deny the truth as well as clarify. No. 1861 in this book describes how a minister prayed that God would destroy a brewery by lightning. The brewery in his town was destroyed by lightning the next day. This account appears under "Answered Prayers."

H. D. HOOVER

The Education of Man: Aphorisms. By Heinrich Pestalozzi. New York: The Philosophical Library, 1951. 93 pages. $2.75.

The book has a revealing picture as its frontispiece—the reproduction of a painting in which Pestalozzi is entering the door of his humble home. One child is asleep in his arms; another has opened the door, with a welcome in his eyes; and a third clings to the teacher's long coat-tails.

Once a Christian minister, Pestalozzi later said of himself: "I have lived in the midst of fifty little beggars . . . like a beggar myself in order to teach beggars to live like men." Before he died he conducted the most famous school in his time.

He believed in God—and man. His religion was of the prophetic type emphasizing love as well as justice, along with brotherhood and righteousness, in a setting of trust in God as the Father of all. He knew evil for what it is but did not let it overwhelm him. Instead, he strove as few men have to counteract evil's in-

fluence by the ameliorating potential of education.

Education, according to Pestalozzi, should lift individuals and all society to higher levels of well-being. Learning should follow the normal path of development, not the path of lecturing, teaching, or telling. Pupils learn by doing, with the teacher guiding, stimulating, and maintaining spontaneous self-activity. Pestalozzi considered it highest praise when a visitor said of his school, "This is not a school but a family."

The reviewer started to check the most noteworthy aphorisms on each page. Now the book looks like it has a case of measles. If one "proverb" out of all those checked is to be quoted, let it be this: "Life shapes us and the life that shapes us is not a matter of words but of action."

William H. Kilpatrick has written the introduction, in which he rightly declares that Pestalozzi seems to anticipate "the modern school that we now most acclaim." It is to be hoped that the publisher will give us more volumes presenting the works of the great masters in education.

RALPH D. HEIM

Ett Brev i en Folkets Livsfråga. By the Swedish Bishops. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1951. 16 pages.

This small pamphlet is a letter just published by the bishops of the Church of Sweden on the problems of sex. Divorce is condemned as contrary to the will of God. In all cases where it does or should take place it is due to the hardness of men's hearts. All available means should be used to prevent divorce. All sexual intercourse outside of the married state is a sin against both God and man. Trial marriage is not to be condoned and lacks the psychological basis for the establishment of future happiness. The bishops deplore that marriage so often has to be postponed because of economic circumstances and they suggest that there are cases where marriage should be advised even when the husband and wife cannot establish a home for some time. It is a mistake for parents not to have children, but there are situations where sexual intercourse may take place with the use of contraceptive devices without incurring moral guilt. Abortion can be justified only when competent medical opinion finds the life of the mother at stake or possibilities for life for the unborn child absent. Society should make it possible for parents to rear children. Sterilization may at times be justified but never without the knowledge and consent of the individual concerned, or his relatives. Artificial insemination, except within the married state, is definitely condemned.

A. D. MATTSON

Strength for Service to God and Country. Edited by Norman E. Nygaard. Revised edition edited by Arthur Sterling Ward. Nashville: Abingdon-Cokesbury Press, 1950. 372 pages. 90 cents.

In this prayerbook, designed for members of the armed forces, there are devotions for every day of the year and for a few special days like Good Friday, Easter, Mother's Day, Thanksgiving. A brief text, meditation, and prayer are provided for each day, contributed by representatives of various American denominations. The pocket-size book is bound in khaki or blue. Widely used during World War II, these devotions have been re-edited and republished for present use.

Mercies Manifold. Radio Messages Broadcast during the Summer of 1949. By J. W. Behnken. St. Louis: Concordia Publishing House, 1950. 147 pages. $2.00.

These sincere, succinct sermons are revelations of what is popular to a vast international radio audience. The repeated emphasis on "coming to Christ" is timely though general. Here is a desire to present correctly and biblically the Christian ideas relevant to Sundays from Pentecost to National Sunday School Week in Sep-

tember. The use of contemporary illustrations rather than those chosen from a generation ago would improve the point of the sermons. The reviewer has the feeling that Dr. Behnken, president of the Missouri Synod, has used these sermons to reach "the preachers" of his own and all Protestant America.

G. Martin Ruoss

Sermons for Special Days. By Charles M. Crowe. Nashville: Abingdon-Cokesbury Press, 1951. 171 pages. $2.00.

The facile pen and the consistent pattern of linking numerous current illustrations of spiritual worth provide the reader with a variety of coat-hanger sermons. All of the most prominent social, political, and religious holidays of America are the subjects for these essays. Dr. Crowe refrains from putting positive Christian thought into the great days of Good Friday, Easter, and Christmas, choosing rather a humanitarian appeal. These sermons will appeal to those who like the contemporary scene, though no particular audience is in mind. The sermon for World Wide Communion Day is one of the most satisfying.

G. Martin Ruoss

One and Holy. By Karl Adam. New York: Sheed & Ward, 1951. 130 pages. $2.00.

The author, professor emeritus in the University of Tübingen, Germany, has sent forth a volume which "grew out of the widespread interest in Europe in the possibility of a reunion between Catholicism and Protestantism." As the contents make plain, it is addressed especially to Lutherans. The slender volume is made up of three lectures, or chapters, which can be read in a few hours but deserve to be pondered longer.

The first chapter reviews the outward scandals which were current in the Church before the Reformation. The author has deliberately taken his evidence from Roman Catholic historians who do not spare the medieval Church. He concludes that these abuses made the Reformation "inevitable." Yet he also adds that "it was not ecclesiastical abuses that made Luther the opponent of the Catholic Church, but the conviction that she was *teaching* falsely." To this extent Protestant historians are in agreement with Adam.

In the second chapter the author criticizes the form which the Reformation took by asserting that it was unnecessarily divisive and too dependent on Luther's own subjectivism (p. 46). However, Luther was nearer Rome than later Lutheranism. "It was the orthodox Lutheran theology of the seventeenth and eighteenth centuries that eliminated devotion to Mary and confession from Protestant practice." "We cannot escape from the fact that wide tracts of Luther's thought were simply Catholic. The people who eliminated these Catholic elements from his message were the Lutheran theologians of the period of Orthodoxy."

The long third chapter is devoted to a consideration of the question, "How is reunion to be achieved?" Protestants will have to return to Roman faith and practice. Mariology, although it is conceded that it did not emerge until the fourth and fifth centuries, is "applied Christology" and should be accepted. If Lutherans return to Rome in a body, some concessions might be made (e.g., in the case of marriage of priests) for a season. Three basic principles are finally laid down which, "from the Catholic point of view, must animate every attempt at understanding and which alone can make our efforts at reunion fruitful." First, one must take one's own confession seriously. Second, the reunion effort must be a religious movement. Third, there must be a softening of religious antagonism on both sides. These principles are not at all bad ones.

[The volume is a translation of lectures originally delivered in German. The translation is good, but the translator might have known that the *Dunkelmännerbriefe* (p. 14) are the Letters of Obscure Men.]

The reading of this book is an interesting experience which the reviewer covets for his fellow clergymen. Lutherans, especially, should study it.

E. J. Erlandson

Communism, Democracy, and Catholic Power. By Paul Blanshard. Boston: Beacon Press, 1951. $3.50.

American Freedom and Catholic Power. By Paul Blanshard. Boston: Beacon Press, 1949. 350 pages. $3.50.

The Beacon Press deserves credit for publishing these books. The unofficial censorship of the Roman hierarchy being what it is, no commercial publisher would have dared to do so.

The author is eminently qualified to write on this subject both by education and experience. He was educated both in law and in theology and is a man of wide reading, broad experience, and many contacts. He has been a public official in New York City, where he attracted attention for his exposure of graft, a State Department official in Washington and in the Caribbean, associate editor of *The Nation,* and correspondent for that periodical in Rome. He has also lived in Russia. So he knows whereof he speaks.

In view of the present bold grasping for power by the Roman hierarchy, which we experience on a local, national, and international scale; and in view of the fact, so clearly demonstrated in Blanshard's book, that the Roman Church is still fundamentally medieval in its philosophy and still stands for authoritarian suppression of intellectual and spiritual freedom, the reading of Blanshard's books become a "must." Moreover, in view of the lip service done to democracy and American ideals by prominent Catholics, it becomes imperative for Americans to read over again the Syllabus of Errors by Pius IX, 1864, where so many of the cherished convictions of Americans are condemned.

Blanshard is not a fanatic. He is fair and helps his readers to be fair to their Catholic fellow-citizens and to the people of Communist-dominated countries. He specifically exempts the Catholic people from blame, and distinguishes between the people of Communist countries and the Communist hierarchy. His book helps us to understand how American Catholics can profess loyalty to American institutions and American ideals and be perfectly sincere about it. They have no voice in determining the policy of their church. That is fixed by a foreign dictatorship. Parishes that do not want parochial schools are compelled to build them. Recently, in Minnesota, a Catholic editor was excommunicated because, in opposition to the bishop, he favored a public rather than a Catholic high school for his community. The hierarchy seems to have crushed the last vestiges of "Americanism," which once was prominent in the American Roman Catholic Church.

The Roman Church is bold. It is triumphantly on the march. It can afford to bide its time, for its program does not change with successive administrations. None of its preposterous claims to supreme spiritual as well as political overlordship has ever been repudiated. It may not profess more than what is expedient for the moment; but it is self-assured and confidently on the march toward world dominion.

It has had its way in Protestant Holland, which now supports Catholic schools with public money; and recently even secularized France has yielded to papal pressure on this point. If such unbelievable things can happen in France, how long will it be before American resistance to this program will break down, especially if a politically-minded president succeeds in putting the Roman Church in a favored position by appointment of an ambassador to the Vatican. In the long run, a rapidly expanding Catholic school system, which, as Mr. Blanshard shows, is gradually dividing our country into two groups, will destroy that loyalty to common ideals which is the very foundation of national unity in a democratic state. For democracy is more than a system of government.

However, what people are concerned about today is not the Roman danger. In respect to that we have been put to sleep with soothing words. But people are aroused, and rightly so, about the Communistic threat to our liberties and our religion. Both represent totalitarian systems, which aim at complete control, even of the thought life of the people. In some respects, however, they are poles apart. One is by profession Christian, the other is violently anti-religious. One is frankly materialistic, the other contends for spiritual realities. One is an economic system, the other is a church. Both, however, aim at political control in order to secure their ends. The one advocates revolution as its method, while the Catholic Church appears as champion of the status quo. The Vatican is at present surrounded by Communist and Socialist forces. It depends for its very existence largely upon the friendship of the United States, and is in fact now largely supported by American money. It has learned to shade history, exploit human ignorance, and to disguise its undemocratic policies. The Kremlin and the Vatican are, as Mr. Blanshard points out, far more conspicuous for their similarities than for their differences.

The Vatican now offers us help in the fight against Communism. But can we afford to accept it? That is the serious question raised by Mr. Blanshard. Has not World War II and its aftermaths taught us that one form of totalitarianism cannot be defeated by another one, that demons cannot be expelled by Beelzebub? Both mean death and destruction to our cherished political, intellectual, and spiritual liberties. Not only are their goals similar, but even in program, methods, and propaganda there is a striking and —one may be permitted to say—a deadly parallelism. Identical goals—complete control—must naturally be pursued with similar means.

We, who are the heirs of the "Protestant Era" and the political and intellectual liberties of the nineteenth century, seem to be faced with two authoritarian and totalitarian forces, one religious and the other secular. No third movement in any way comparable to these seems anywhere in sight. The outlook is not bright for the old liberties. The political and religious liberties, which we unfortunately take for granted, are having a number of failures chalked up against them. We dare not ignore the failures; nor can we go on complacently as if we did not live in one of the crises of history. Perhaps time is always critical, but our time especially.

Individualism, in whatever sphere, is being much disparaged, a sign that men's thinking is tearing loose from the old mooring. But those who still value liberty more than life cannot carry the day simply by reaffirming the old truths by which we live. It may even develop that we have lost what we confidently believed we had. Old truths have to be re-studied, re-thought, and re-stated with enlarged application, and with the alleged weaknesses in view. Perhaps it would help to become more consistent in their application.

IVER IVERSEN

Biblisch-Theologisches Handwörterbuch zur Lutherbibel und neueren Uebersetzungen. Edited by Edo Osterloh and Hans Engelland. Göttingen: Vandenhoeck & Ruprecht, 1950-51. In process of publication. The completed work will comprise from eight to ten fascicles of 80 pages each. DM 3.40 a fascicle.

By the time this number of THE LUTHERAN QUARTERLY will appear, the work listed above will probably be available in its complete form. So far only the first three fascicles, covering the German alphabet from "A" to "G" inclusive, have reached the reviewer's desk.

A fair sampling of the available fascicles has convinced the reviewer that the new *Handwörterbuch* will serve a most useful purpose, not only in Germany, but also in other lands. About a year ago many of us welcomed with open arms an exceed-

ingly useful British publication, *A Theological Word Book of the Bible,* edited by Alan Richardson. Although its German counterpart covers much the same ground and is designed to meet the same very real needs in our church life, it is more ambitious and much more extensive.

Prepared by the two editors with the assistance of a staff of about 30 contributors from the ranks of the Evangelical Churches in Germany, the book is packed with highly illuminating articles on key words in the Bible, with numerous cross references to supplementary material in other articles. The articles are attractively printed on large, two-column pages. The main objective of the editors, as it is expressed in their Foreword, is to help the ordinary Christian "to read Holy Scripture anew as the Word of God in human language" and to understand "what the Bible has to say to us today." The editors have succeeded admirably in getting their collaborators to keep this objective clearly before their eyes. Most of the articles are "reader-centered" in the sense that the contributors always seem to be writing with a view to helping their readers to ascertain what the Bible is saying to us today.

The more extensive articles are signed by the contributors, some of whom are recognized authorities on the subjects entrusted to them. For the most part they have made a valiant and successful effort to speak the language of the ordinary layman and to speak to his condition. The book will no doubt appeal strongly to the various special groups that seem to be playing an increasingly significant role in German church life, such as catechists, deacons, deaconesses, parish workers, and youth leaders. Pastors and students of theology will also find it very helpful. American pastors who can read German should by all means buy it and use it. It will add depth and vitality to their understanding of the Scriptures and therefore also to their preaching and teaching.

Although most of the words treated are from Luther's Bible, the editors wisely decided to include a few non-biblical terms that have become a part of the language of the church. They have also included a comprehensive list of cross references for the guidance of users who may be more familiar with other German translations than with Luther's Bible.

RUSSELL D. SNYDER

Lexicon in Veteris Testamenti Libros. By Ludwig Koehler. (The Aramaic parts by Walter Baumgartner.) Grand Rapids: Eerdmans, 1951. Vol. I. 448 pages. $10.00.

The Koehler-Baumgartner Hebrew-German-English lexicon of the Old Testament began to appear in 1948 as a publication of E. J. Brill of Leiden. Fascicles may be obtained from the original publisher as they come out, and at present nine of them carry the dictionary nearly through the Hebrew letter *Mem.* But the American edition will appear in two bound volumes at only slightly higher cost and may be more conveniently obtained. This first volume covers the first seven *Lieferungen,* down through the word *Keseph.*

An adequate review must await the appearance of the whole work, particularly because the editors' detailed introduction will be given in Volume II (see p. v). One distinct advantage in the American printing is the list of abbreviations used in the work (pp. vii-xv), concerning which a reader of the separate parts sent out by Brill is still required to guess.

In general it should be observed that no adequate Hebrew-English lexicon is now available to the Old Testament student. So this work is to be welcomed as supplying a grievous lack. It is unfortunate that its English is so bad, let alone the peculiar circumstance that the reader must pass from the original Hebrew to its German meaning before coming upon the English equivalent to the German, phrase by phrase and even word by word. Errors could be pointed out. For example, translation jargon: "Pharo gibt sie Salomo . . . Pharao gifts Solomon with

. . . (p. 179a); "wir wollen tränken . . . let us make drink . . . (p. 232b). Then, misspellings: "sandales" for *sandals* (p. 128); "Jonians" for *Ionians* (p. 374). And some obvious mistakes occur: "Jehovah (Revised Version: *The LORD*)." But it is AV that uses *the LORD* and only ASV which has replaced it by the erroneous "Jehovah."

In spite of these defects, this lexicon is the seminarian's best buy at present and is actually an essential tool.

CHARLES M. COOPER

The One Church. Clarence T. Craig. Nashville: Abingdon-Cokesbury Press, 1951. $2.00.

The formation of the World Council of Churches is an expression of the hope and desire of the churches of the world to realize their unity in the one Lord. Many are optimistic and regard organic union of the churches as a near possibility; others are more cautious and point to the many obstacles in the way. Whether you belong to the one group or the other, you ought to read this new book by Dr. Craig. He has stated the case for unity, but he also points out very clearly the serious differences which divide the churches.

The chapter divisions indicate these problems and also the scope of the book: The Crisis of a Divided Church. The Limits of the Church. The Form of the Church. Continuity in the Church. Entrance into the One Church. The Goals of the Ecumenical Movement. The Faith of a United Church. In all of these areas there are very serious differences between the various branches of the church. The conception of the form of the church, for example, varies from the assertion that the true church is found only within the apostolic succession to the "radical independency" which holds that the local congregation is the only legitimate form of the church. Both of these extremists regard their position as essential in a united church. Dr. Craig brings these problems back to the New Testament and tries to indicate what was the theory and practice of the early church. Since each one claims the support of the New Testament for his position, it becomes necessary to examine the evidence anew and to see whether these claims are well founded. The result is in general a mediating position. The New Testament speaks of the local congregation as the church, but it also indicates that from the beginning there was a certain amount of supervision exercised by the apostles and other early leaders.

The task which Dr. Craig here assumes compels him to state the position of the various churches and to explain their views. On the whole he has done so fairly and clearly. It may be, however, that some of those whose attitudes are discussed will feel that certain connotations are implied which they would not accept. The reasons for the attitude of one church on any given point may be much more complex than can be indicated in a brief survey of this kind. The reader may also feel that the author is somewhat impatient with the tenacity with which some of these attitudes are maintained.

In "the one church" of united Christendom there would have to be room for differences both in faith and practice. This is the kind of unity in diversity which the author proposes. But if there is to be a real unity, such differences must be regarded as non-essential to the Christian faith itself. They may be important, but not central. This would seem to call for a clear and complete statement of what is really essential, or what may constitute the confessional basis of a united church. Dr. Craig discusses this in the last chapter, "The Faith of a United Church." He says: "We are one in the faith that the God, who created all things, in his infinite mercy redeemed us in Christ, and through his Spirit creates for himself a new people who are reconciled to him" p. 145). With this statement all will agree. But looked at in the light of the previous discussion of the issues which divide the churches,

it is clear that the road ahead to "the one church" may be indeed long and difficult.

E. H. WAHLSTROM

The Genius of the Gospels. By Merrill C. Tenney. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951. 124 pages. $2.00.

This volume contains four lectures delivered in the spring of 1951 at the Western Conservative Baptist Seminary in Portland, Oregon. Approaching the Gospels from a conservative point of view, the author carefully analyzes them and discusses their significance as historical documents, biographical sketches, homiletic treatises, and spiritual guides.

In dealing with the Gospels as documents Dr. Tenney reveals a knowledge of modern criticism as it relates to such problems as authorship, sources, dates, and places of origin. With clarity and sanity he discusses the documentary hypothesis and form criticism as approaches to the solution of the Synoptic problem. He inclines to the belief that the earliest published form of the Gospel was that of Matthew, circulated first in Antioch. John he regards as a unit, written independently from the perspective of experience.

Strictly speaking, the Gospels are not biographies in the modern sense, but they do provide sketches of the life of Christ prepared for specific purposes. Each of the evangelists presents his own portrait of the Christ. In the Synoptics there is a common content. While John differs somewhat from these, he nevertheless provides a view consistent with those antecedent portrayals. The general aim is to exalt the person of Christ before men of the first century.

As homiletical treatises the Gospels, according to the author, are likewise unique. Written with the view to the winning of souls, they have their origin in preaching and lend themselves readily to this interest. While Matthew is primarily the teacher, Mark is the preacher, Luke, the litterateur, and John, the interpreter and theologian. Each approaches preaching in his own way and provides rich suggestions for the modern preacher in his effort to reach men in different walks of life.

Similarly, as spiritual guides the Gospels provide distinctive approaches. In Matthew Dr. Tenney sees the guide to revelation; Mark, action; Luke, history; John, theology. The genius of the Gospels lies not in their historical and literary qualities but in their unique revelation of Christ as Lord and Savior of men.

Although offering little that is new to those who are acquainted with the background of the Gospels, the volume should prove helpful as a stimulus to conservative thinking regarding the messages of the four evangelists.

E. E. FLACK

Stories from Holy Writ. By Helen Waddell. New York: The Macmillan Company, 1950. 244 pages. $2.75.

One is inclined to approach the retelling of Bible stories with reservations, or even with doubts; for many of the attempts at new and fresh narration fall short of the ideal. The stories as retold here more than dispel doubts and reservations. They have complete charm and must prove as delightful and compelling to the reader as to the children who listen to them. Six stories from the Old Testament, divided into short chapters; and nine from the New Testament, each complete in its brevity, comprise the book. The stories from the Old Testament occupy the greater space, but that is not to say that the Old Testament is weighted too heavily; for, in these stories are many references and allusions to the Gospel and to other parts of the New Testament. The stories from the two Testaments are prefaced by a non-biblical story about a dog, which serves as a springboard for the chapters which follow.

The author has long been known for her distinguished works on the life of the

Middle Ages. These stories give us another side of her art. For art it is, to be able to capture, interpret, and make alive the great figures and episodes in the Bible. The story of Joseph and His Brethren, in twelve short chapters, is one of the marvelously successful and deeply moving examples of that art.

The art of this book lies in its simplicity, its wonderful childlike imagination, and its earnestness. The author has overcome a natural disinclination to tamper "with the austerity of the Authorized Version," and in so doing has given to the children of this generation, as to the one for whom the stories were originally written, cause both for the clapping of hands and for the folding of hands. Which might also be said of the parents who will be importuned to read the stories, once they become known to the children.

In its way, this volume of Bible stories bids fair to become a classic of our time.

GEORGE R. SELTZER

The Flood. By Alfred M. Rehwinkel. St. Louis: Concordia Publishing House, 1951.

This book belongs to the field of apologetics rather than to biblical interpretation, theology, or history. The dean of Concordia (St. Louis) Graduate School has for many years presented popular lectures on the subject of this book to youth camps, etc. His friends have prevailed upon him to put the material in published form. Although there are a few footnotes in the volume, it remains primarily what it was originally, a popular lecture series.

There is little new to be gleaned from this book. It reflects a popular summary of the viewpoint championed by Nelson and Price. The materials of anthropology, geology, and comparative literature are used in an eclectic manner in order to "prove" the Bible. However, the book concerns itself with the irrelevant if not irreverent questions (see the publisher's blurb especially!) about the problems of harmonizing Scripture with itself and with modern scientific theories and discoveries. The Sumerians are identified as the civilization of the antediluvian world. This half-truth by implication seems to bring archaeology to the support of a universal flood, whereas the facts are not so simple. The other antediluvian remains are lumped together in a naive fashion, ignoring the geological and carbon 14 test dates. This book will be popular among the Moody Bible Institute alumni and by those who are unaware of the basic orientation of the Bible, which is theological.

C. UMHAU WOLF

Deuteronomy: Introduction and Commentary. By H. Cunliffe-Jones. New York: The Macmillan Company, 1951. 191 pages. $2.00.

This volume is one of *The Torch Bible Commentaries* whose purpose "is to provide the general reader with the soundest possible assistance in understanding the message of each book considered as a whole and as a part of the Bible." The volumes of the series so far published support that claim. As a matter of fact it is just about the best series of convenient, popular commentaries in English.

Principal Cunliffe-Jones' work is excellent in every respect. It is just what the average preacher needs, and with its help he can prepare many a powerful and rewarding expository sermon for his people. It is equally valuable for the college or seminary student.

The author is well versed in the standard and latest treatments of Deuteronomy and he has learned much from Gerhard von Rad, the foremost German authority on that book. One of the chief values of the book is that it popularizes von Rad's work for the English-speaking world of Bible lovers. His view is, briefly, that Deuteronomy represents the homiletical interpretation of God's deliverance of Israel from Egypt for the age out of which it comes and hence proclaims its relevancy for that age.

There is first a short but splendidly conceived introduction to Deuteronomy which avoids technicalities and the framework of critical study, though there is every evidence that the writer has a thorough knowledge of those fundamentals. Such matters as the character of Deuteronomy, who should study it, the greatness and limitations of the book, the name, date, and relation to other portions of the Bible are effectively treated.

The commentary follows. It too is free from intricate theories of analysis so necessarily detailed in more critical commentaries. However, that does not mean that the comments are superficial; quite the contrary is the case. They reveal the profoundest conceptions imaginable, growing out of a long study and deep meditation upon the main teaching of the book. A few samples may serve to illustrate the character of this phase of the book. In connection with the exposition of the Decalogue we read: "Whatever the demands of the covenant may be, they presuppose the experience of God's deliverance. The religion of the Old Covenant is primarily a religion of grace." "The word JEALOUS with us often means unreasonably suspicious, but there is nothing of that meaning here. Instead, it means that claim for utterly exclusive loyalty which is alone worthy of God." "The teaching of Jesus does not abolish the ten commandments, it takes them seriously." In discussing the *Shema* our author writes, "The acceptance of God's covenant is no formal requirement. It is the practical following of God's way and doing so with an inner response of affection and gladness which are part of the real acceptance of that way." Such is the nature of this fine book.

J. M. MYERS

The Theology of Albert Schweitzer. By E. N. Mozley. New York: Macmillan, 1951. 117 pages. $2.00.

This little book consists of significant excerpts from Schweitzer's major theological works with an epilogue by Schweitzer himself. The book serves better as a review of materials in Schweitzer's books previously read rather than as an introduction to Schweitzer's thinking for those who are not familiar with him. It is a fair compilation of Schweitzer's important contributions to theological research without comment or criticism from Mozley.

In the epilogue Schweitzer develops his "ideas concerning the effect upon Christian faith of non-fulfillment" of the promises of Jesus regarding the immediate coming of the Kingdom of God. He thinks Paul's "theory is that the Kingdom of God has actually come in the death and resurrection of Jesus, and is actually present, though not yet revealed. . . . Through mystical fellowship with the crucified and risen Jesus Christ, believers already share with him the supernatural quality of life in the Kingdom" (p. 88).

"From the second generation onwards the arrival of the Kingdom becomes 'one far off divine event,' and in later days it is infinitely far away. . . . Originally it held a dominant position at the very center of the faith; now it falls into the background. Instead of being the very essence of belief, it is now just one article among others" (p. 89).

"Luther's doctrine of forgiveness is not identical with Paul's; it is a restatement of it without the primitive eschatology" (p. 105).

"The modern view of the Kingdom of God and its coming creates a spiritual situation comparable with that of Jesus and his little flock and of the early Church. . . . We are no longer content, like the generations before us, to believe in the Kingdom that comes of itself at the end of time. Mankind today must either realize the Kingdom of God or perish" (p. 115).

Schweitzer's power of analysis has not been dimmed. His addiction to overstatement continues. His courage to stand alone in his interpretations gives him a certain satisfaction. It is rather tragic that so few of our English-speaking theo-

logians have been influenced by Schweitzer's observations, either to incorporate the true and apt, or to refute the spurious and unsupported. Schweitzer deserves to be read or heard by the Liberals and conrected and supplemented by the Orthodox. A giant in theological reflection like Schweitzer deserves more attention from his contemporaries instead of being filed away (like Kierkegaard) for future generations to discover and emulate.

EDWARD C. FENDT

Christianity and the Religions of the World. By Albert Schweitzer, with a Foreword by Nathaniel Miklem. New York: Macmillan Company, 1950. 86 pages. $1.50.

This small volume contains the Lectures given by Dr. Schweitzer at the Selly Oaks Mission College in Birmingham, England. In a very brief but comprehensive way it gives the fundamental ideas of the higher non-Christian religions and contrasts Christianity's teachings with them. The first is whether in their worldview they are optimistic or pessimistic; the second, whether they are monistic or dualistic; and the third, the greater or lesser extent to which ethical motives are found in them. And all these, as well as all other questions of religion, lead toward one and the same question which comprises them all—How can I conceive of myself as being in the world and at the same time in God (p. 37)? In regard to all of these, and especially the question of ethics, the lectures set forth the superiority of Christianity in that it makes love the law of life, both in the individual as also in corporate life, which latter finds expression in the kingdom of God.

Those who are acquainted with Dr. Schweitzer's writings need hardly to be told that here we have Christianity of the liberal and not of the Reformation type. The cross is only the crowning expression of sacrificial love. It is from this standpoint that Christianity is shown to be superior to Islam, Buddhism, Hinduism, and the religions of China. That this can be a compelling motive in promoting Christian missions would seem to be proved by Dr. Schweitzer's own self-sacrificing work. But Reformation theology, which shows how a sinner must be reconciled to a holy God, shows Christianity superior to all other religions at a deeper level. Here Christianity is not only superior but fundamentally different from the other religions.

JOHN ABERLY

Paul and His Interpreters. A Critical History. By Albert Schweitzer. New York: The Macmillan Co., 1951. xii, 252 pages. $3.50.

The editors of THE LUTHERAN QUARTERLY should have sent this book to the author for review! Some of us cannot help wondering what Schweitzer thinks of books he wrote 40 years ago. Nor can we help wishing that he could find time to bring them down to date.

The volume under review was originally published in Germany in 1912 under the title *Geschichte der Paulinischen Forschung.* The first English edition appeared in the same year. It was reprinted in 1948. The continuing interest in Schweitzer and his writings has made another reprint necessary, and we are grateful to the publishers for issuing it in an attractive form.

Reprints of publications that are already widely known do not call for detailed comment. The reviewer merely wishes to point out, for the information of those who may not have read the book, that it is a brilliant and highly original survey of Pauline scholarship in Europe from the dawn of scientific New Testament research down to the opening years of the twentieth century. It turned out to be a kind of prolegomenon to Schweitzer's more celebrated work, *The Mysticism of Paul the Apostle.* Both volumes derived considerable historical significance from the fact that they were published at a time when, in the eyes of many scholars,

Paul had become little more than a high-priest of Hellenism. Schweitzer succeeded in forcing the scholars to take Jewish eschatology and Jewish apocalyptic into account even in their efforts to understand Paul's mysticism.

RUSSELL D. SNYDER

The Africa of Albert Schweitzer. By Charles R. Joy and Melvin Arnold. New York: Harper & Brothers, and Boston: The Beacon Press, 1948. $3.75.

This book is precisely what it professes to be—a sketch of the habitat, habits, problems, and superstitions of the people of the Gaboon in French Equatorial Africa, as seen through the eyes of the medical staff at Lambarene. But when such a staff is headed by an Albert Schweitzer the story of the Lambarene mission hospital becomes inevitably the story of its founder and chief. In text and photographs the authors follow him about his daily round of service to the many who come to be healed.

It is impossible to view the life and work of Dr. Schweitzer without admiration. And it is difficult, once the moral, spiritual, and intellectual stature of the man is grasped, to restrain one's admiration from becoming adulation. The authors encountered this problem and, unfortunately, capitulated.

As an organist, philosopher, medical missionary, and, above all, humanitarian, Albert Schweitzer demands and receives our respect. But as a Christian missionary-theologian he leaves something to be desired. This book deals only incidentally with his theology: a sermon is recorded verbatim and the book closes with a short essay by Schweitzer on "Our Task in Colonial Africa." The sermon could scarcely have been intelligible to the congregation of pagan tribes-people at the hospital. The essay includes some illuminating insights into the problems of white colonialism and the growing independence movement (which Schweitzer decries). It expresses such sentiments as these: "One of the missionary's greatest tasks is to get the native . . . to recognize the ties that bind man to man." "The first and decisive emancipation in the thinking of the native would be to convert him to the idea of neighborliness and to get him to show it in his relations to strangers." One wonders if the ties that bind man to God have been forgotten, and whether there can be any emancipation to neighborliness without first conversion to God.

Of the authors, Mr. Arnold is editor of the Beacon Press and Dr. Joy the editor of a Schweitzer anthology. The text is good reading and the photographs (by Dr. Joy) are excellent.

ARNE SOVIK

Vördnad för Livet. Anthology of Albert Schweitzer's works. Edited by Rudolph Grabs. Stockholm: Svenska kyrkans diakonistyrelses bokförlag, 1950. 326 pages. Kr. 11:50.

Since Schweitzer's first noted visit to Sweden in 1920-22, he has occupied a position not only of esteem, but of affection, in this northern country, and a considerable array of books by the missionary-doctor have appeared in Swedish. The present book (in its totality a translation from the German) has for its purpose at the same time to make available a representative collection of his most characteristic writings and to present an evaluation of Schweitzer as philosopher, theologian, Christian doctor, and musician, giving a comprehensive view of his rich personality and varied fields of labor, with "Reverence for Life" as the unifying motive.

The bulk of the book is available in English already. The original feature of it consists chiefly in the introduction by the editor and his skillful arrangement of the autobiographical writings of Schweitzer so as to produce a unified whole. Although the result of five different translators, the Swedish of the book is uniformly good, idiomatic, and easily read.

O. H. BOSTROM

Christus Victor. An Historical Study of the Three Main Types of the Idea of the Atonement. By Gustaf Aulén. Translated by A. G. Hebert. New York: Macmillan, 1951. 163 pages. $2.50.

It is hardly necessary to do more than announce the reprinting of this important work which first appeared in English in 1931. It is a study in the history of the doctrine of the atonement. The three types treated are the classical, the Latin, and the subjective. Although the author does not proceed to the construction of his own view, it is clear that his sympathy lies with the classical theory, which he also finds in Luther.

From Luther to Kierkegaard. By Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1950. 166 pages. $2.75.

This is the first volume in our time which introduces the reader to the interrelations between philosophy and theology as witnessed in the historical development of Lutheran theology. As such, this volume opens the door to an approach to a Lutheran philosophy of religion which this reviewer feels is so necessary in order to bring more vitality into the program of religious education within the Lutheran Church.

While the author begins with the philosophical influences upon Luther, he describes the radical break of theology with philosophy which Luther was able to effect. The resulting conflicts which arose between Luther and scholasticism, Melanchthonian Aristotelianism, the humanism of Erasmus et al., and the conflict within later Orthodoxy become clarified through the examination of the interrelations between the new philosophical speculations and the new theology. It is immensely interesting to trace these interrelations through Kant and others, which frequently played havoc with Lutheran theology and which left their mark upon the terminology and the method of much of that theology.

When the author comes to Kierkegaard, the place of existential philosophy becomes more clear in terms of directing attention to what might constitute a Christian philosophy of religion that is more definitely rooted in Lutheran theology. An approach to this problem the author finds in Kierkegaard. But he does make the necessary observation that much still needs to be done. Lutheran theology has never been static.

To this pastor, to whom has been committed the task of preaching and teaching, this brief volume has served a definite purpose. In order that Christian education can become more effective in its task, it would seem essential that a philosophy of religion be expressed that is more true to Lutheran theology. Unless this is accomplished, the Lutheran Church will not be able to give an adequate expression to its faith. We cannot go on teaching on the basis of a philosophy that is not true to some of the fundamental experiences of our faith and life.

G. E. Alberti

The Lion and the Lamb. By Gerald Kennedy. Nashville: Abingdon-Cokesbury, 1950. $2.50.

This book was written by one of the younger bishops of the Methodist Episcopal Church, the bishop of the Portland area. His aim is to present some of the paradoxes of Christian faith and life. He attempts to find an underlying harmony in these seeming opposites. The result is a readable, stimulating, and edifying series of discourses.

The discourses are not marked by theological erudition or copious references to the Holy Scriptures. They are filled with illustrations drawn from modern history and literature. The language is colorful and the style of presentation is appealing.

The author says more in his brief preface than in many of the chapters in the book. "Our preaching has gone wrong not simply because of our technique, al-

though that can stand improvement. The fault is more serious. It is a loss of authority because we are not sure what the 'good news' is for such a day as this. We have lost the burden of a unique, divine, saving Word" (p. 7).

To this reviewer it would seem that Kennedy himself has not penetrated too deeply, but only superficially touches upon the fundamental facts in the saving Word, as, e.g., the atonement through Christ's blood and the activity of the exalted Christ. A gospel without adequate attention to these basic truths can hardly claim to be superior to the variation of the Gospel as popularized by Ritschl and Harnack. A little less of Kierkegaardian structure and a little more of Wesleyan conviction would have benefited this book.

EDWARD C. FENDT

Glaube und Forschung. By Günter Howe et al. Gütersloh: Bertelsmann, 1950. 188 pages. DM 4.50.

This book deals with the rapprochement which is going on in our days between theology and the natural sciences, the Christian faith and the scientific interpretation of the universe. The twelve essays which constitute the contents of the book are, in part, based on lectures delivered at the Evangelische Akademie Christopheros-Stift, Hemer, Westfalen. Among the contributors of Part One are such theologians as Fr. K. Schumann, Hans Asmussen, and A. D. Müller. In Part Two four scientists discuss the change in the realm of modern physics and its effect upon the Christian faith. Throughout these essays the sentiment prevails that the age when the natural sciences and Christian faith were interlocked in a hopeless controversy has come to an end. "The perversion of the mind of natural science," as K. Jaspers called it, is a matter of the past. The dogma of the infinity of space where there is no room for a transcendent God has seriously been challenged. Likewise the dogmas of the causal law and of the preservation of matter (or at least of energy) have undergone profound modification through the works of such men as Max Planck, George Heisenberg, and others. The findings of these scholars bear witness to the fact that once more a scientist may, in obedience to his conscience, be a convinced Christian. All the essayists are agreed that both theology and natural science, purged of outdated philosophical presuppositions, may, each in its own way, contribute to a life lived in the fear and wisdom of God.

OTTO W. HEICK

Vedanta for Modern Man. Edited by Christopher Isherwood. New York: Harper & Brothers, 1951. 410 pages. $5.00.

Essays originally published in the magazine *Vedanta and the West* are here assembled to offer an interpretation of the religion and philosophy which were established in the West some sixty years ago and which are based on the Vedas, ancient Indian Scriptures. Among the thirty-six essayists are such well known writers as Aldous Huxley, Gerald Heard, Jawaharlal Nehru, and Rabindra Nath Tagore. They claim that Vedanta represents the truth common to all particular religions or cults and that it is universal rather than merely Oriental. The implications of this common truth are applied to numerous aspects and problems of contemporary life with great earnestness, learning, and skill. Accordingly the volume is a useful introduction to Vedanta.

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The Commission reports are the work of Lutheran scholars in many lands and must be considered the contribution of groups rather than of individuals. The Chairmen of the Commissions represented in this number of the QUARTERLY are as follows:

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Evangelism—Pastor Ingebrigt Dahle, Norway
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The study on The Inner Mission, reproduced here in part, has been prepared for Section III by Commission 6, chairman Pastor D. Wolff, of Hannover, Germany.

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